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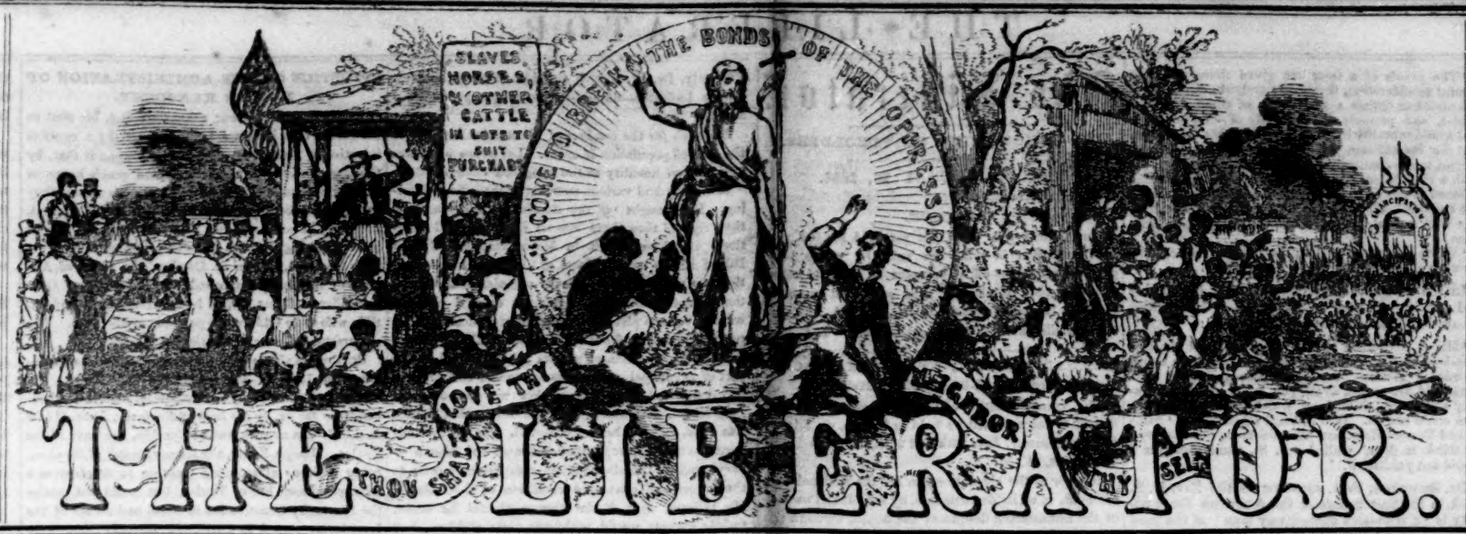
SLAVES, HORSES, & OTHER CATTLE IN LOTS TO SUIT PURCHASERS
"COME TO BREAK THE BONDS OF THE OPPRESSOR."
THOU SHALT LOVE THY NEIGHBOR AS THY SELF
THE LIBERATOR.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell.'

☞ 'The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but *they are without excuse in aiding other States in binding on men an unrighteous yoke.* On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and *must walk in it.* To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.' — WILLIAM ELLERY CHANNING.

WM. LLOYD GARRISON, Editor. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, Printers.

VOL. XXVIII. NO. 5. BOSTON, FRIDAY, JANUARY 29, 1858. WHOLE NUMBER, 1412.

REFUGE OF OPPRESSION.

TRIUMPHANT GROWTH OF SLAVERY.

Extract from 'An Address, delivered before the Euphemian and Philomathean Literary Societies of Erskine College, at the Annual Commencement, August 12th, 1857, by RICHARD YEADON, Esq.,' Editor of the Charleston, S. C., *Courier*:—

The cheering result, then, is, that the Southern States stand now on stronger and higher ground than at any previous period of our history; and this, under the progressive and constitutional action of the General Government, blotting out invidious lines, establishing the broad platform of State equality, demolishing squatter sovereignty, retrieving the errors of the past, and furnishing new securities for the future. They came into the Union seventy years ago, the weaker section, numbering six out of the thirteen States, and with but one half of that number true to the institution of slavery; with a limited territory, containing a slave population not exceeding 600,000, and a free population not exceeding 1,000,000; under a government not protecting their institution of slavery, but only *tolerating* it, and betraying an inclination against its perpetuation, and, unconstitutionally, denying their right to occupy, with their slaves, the common domain of the country. But now, how changed the spectacle! The number of slave States has been increased to fifteen out of an aggregate of thirty-one States, with a fair prospect of a further increase in Texas, and in other territory, acquired or to be acquired from Mexico, in the Carribean sea, and still further South; their territory has become imperial in extent, and their slave population four millions, and their free population probably not less than eight millions. Instead of division among themselves, and widely extended Southern disaffection to the institution of slavery, the most alienated border States have returned to the Southern fold, and all are now true to the slave institution, jealous of outside interference, arrayed in solid phalanx, and united as one man, and that a strong man armed, against all attempts, domestic or foreign, at home or abroad, to assail or weaken it, being thus welded together by the very conspiracy against their peace—no longer, as in times past, weakly conceding domestic slavery to be a 'moral, social and political evil,' any more than any other system of menial and predial labor, but able to probe it to its philosophical and moral depths, and defend it as consistent with Scriptural teachings, and as an ordinance of Jehovah for the culture and welfare of the staple States, and the civilization and Christianization of the African, and ultimately, perhaps, of benighted Africa itself;—cultivating, too, one of the most fertile soils, and producing the richest non-edible staple in the world, a vegetable fleece, incomparably richer than that of Colchis, in all its golden and fabled wealth; and thus, with Cotton as King, and destined to rule the nations with imperial sway, enjoying a degree of wealth, intelligence, morality, peace, happiness and power, rarely, if ever, equalled, in past or present times;—with their slaves orderly, quiet and contented, and commanding unexampled prices, convincing proofs of the stability and impregnable security of the slave institution, and with their military strength increased, by the separation of their agricultural from their military population;—with all the elements, physical, moral, social and political, of a great and independent people;—and with their cherished institution no longer stigmatized and *tabooed* by the common government, but duly respected and sustained by it; and above all, with their constitutional right, as co-equal proprietors, with their co-States of the North and West, to occupy, with their slaves, the common territories of the republic, triumphantly vindicated by that august tribunal, the Supreme Court of the Union. The recent political triumph of the South, too, in the late Presidential contest, over an insulting attempt to elevate a sectional candidate, in the shape of a Southern renegade, to the chief magistracy of the Union, is not to be omitted in this review of Southern advancement to constitutional equality; and, even if we should lose Kansas, with victory in our grasp, by reason of political treachery or political juggling, the scale otherwise inclines so strongly on our side, the balance of profit and loss is so largely in our favor, as to tend to reconcile us to the untoward result.

If, then, the slaveholding interest was 'sown in weakness, it is raised in power;' if it was 'sown in dishonor, it is raised in glory'; and the auspicious tide in the affairs of the South, now leading on to fortune, is the legitimate, though, perhaps, undesigned result of the principles implanted in the Constitution, and of the progressive action of the General Government, notwithstanding a series of Southern blunders and Northern aggressions; and is calculated at once to render us as hopeful of the future, and to reconcile and attach us, as strongly as ever, to the Union of the States, the priceless heritage of freedom and glory, bequeathed us by a patriotic ancestry. That Union, I firmly believe, preserved in its constitutional integrity, is the great interest of North and South, destined to people, civilize and Christianize this entire continent, and overspread it with a common language and common free institutions, and not only to achieve for ourselves an extent of wealth, happiness and greatness, 'an exceeding and eternal weight of glory,' unparalleled in the history of the past, outstripping imagination in its rapid advance towards consummation, but also to prove an instrumentality, in the hands of Providence, to regenerate the world.

But it is only of a Union, on the terms of the Constitution, that I indulge such glowing hopes, and augur such glorious results; and, in view of the still aggressive spirit and faithless conduct of the North, which yet cloud the political heavens with portents, and jar the land with volcanic throes, we should continue to exercise that jealous and eternal vigilance which is the price of liberty, and the only assurance of Southern rights and Southern safety. The day of compromises is past, and, I trust, clean gone forever. We, of the Southern States, holding the institution of domestic slavery to be interwoven with the fibres of our social existence, and to be our destiny, must keep the vantage ground we have gained, and, standing on the Constitution, insist on and maintain, even to the 'ninth part of a hair,' our full measure of right, and especially our entire equality, with our co-States of the North and West, both in our capacity of States and as co-proprietors of the Territories of the Union, as the *sine qua non* of our continuance with them in the bonds of political fellowship. But, if forgetful of the common sufferings and glories which made us an independent nation and united people, and unmindful alike of the solemn obligations of the Constitution and the sacred ties of country and kindred, they will yet continue, against friendly warning and earnest entreaty, to feed the fires of civil and fraternal strife, and wage reckless war against our rights and our peace, *then will it be our duty to ourselves, our homes and our firesides*, however reluctantly, (the guilt being theirs, not ours, of precipitating the catastrophe of the republic, which God, in his infinite mercy, avert! *to dissolve the Union*—founded as it is in the wisdom, and consecrated by the blood of our revolutionary fathers, hallowed as it is in our own affections, and hopeful as it is of good and of blessing to America and to our race—*aye, even to dissolve that Union*, though it be with agony of heart and tears of blood—and henceforth to hold our erring, faithless and alienated brethren, 'as we do the rest of mankind, *enemies in war, in peace friends.*'

From the Charleston, S. C., Herald.

THE APOSTACY OF STEPHEN A. DOUGLAS.

That Douglas has shown himself a traitor to the South, a traitor to the great principles of Democracy, as embodied in the Cincinnati Platform, there remains no longer room to doubt. Notwithstanding his flimsy pretence to the contrary, he may and must be considered outside the national Democracy.

He has, as has been well remarked, 'either gone over to the Black Republicans, or they have gone over to him.' We see by such papers as the New York *Tribune* and *Times*, that he is frequently closeted with leading abolitionists, and that the result of their conference is of the most satisfactory nature. We see the abolition members of Congress ordering copies of his speech by the hundred thousand for distribution as an abolition document; and yet Mr. Douglas has the effrontery to ask if he is to be read out of the Democratic party, because he differs from the President in one particular? We answer, that when the cardinal principles of Democracy, are denied, or pushed to that ridiculous extent as to render them nugatory; when a man is found receiving the most extravagant plaudits of the bitterest opposition; when he is found standing shoulder to shoulder with the enemy, it is time to brand him as a traitor. If there is any truth in the old adage, that 'a man is known by the company he keeps,' the black mark of Abolitionism is already burned upon the brow of Douglas. Unable longer to control the wild tide of Abolition fanaticism that threatens to inundate the North-West, he seeks a convenient opportunity to desert the Democracy, and go over to, and help swell the ranks of the opposition. In doing this, he is likely to founder upon the same rock that has ruined the fair fame of so many Northern statesmen. Instead of boldly taking the lead, and carrying along with him his constituency in the path of right, he, like many of his contemporaries and predecessors, is found, in the most sycophantic manner, following the most ultra and uncalculating rabble, willing, for the sake of office, to perform the meanest work of the meanest party that ever disgraced the history of a free government.

Compared with the recent course of Douglas, we can even look upon the madness of Garrison, the polished sophisms of Phillips, or the deluded fanaticism of Greeley, with some degree of toleration, for they espoused the cause of Abolitionism when it had no strong hold upon the popular mind at the North; indeed, they may be said to be the fathers of the hydra-headed monster. But now, when the black flag casts its portentous shadow from Massachusetts to the Mississippi, we find the Senator from Illinois ready to take shelter under its murky folds, merely for the paltry considerations of office. We can find a motive for his conduct in nothing else. For the sake of retaining his seat in the Senate, or perhaps flattering himself with the vain hope of becoming the standard-bearer of the Black Republicans in the Presidential campaign of 1860, we find him ready to fall down and worship the image that Garrison and Greeley have set up. Much as we regret his course, and despise the motives that have led him to 'take this step,' we can but rejoice that he has so far exposed his treachery as to place him ostensibly outside the Democratic camp.

We have often urged upon the leaders of the Northern wing of the Democratic party, the necessity of making fidelity to the institution of African slavery a test of Democratic faith, and events that are constantly transpiring convince us more fully than ever that such is the only true course to be pursued. The Democratic party claim to be strict adherents to the Constitution, and, consequently, by a fair inference, the Democratic party is a pro-slavery party. If the party were to require such a test, it would perhaps drive some at the North into the ranks of Abolitionism; but none would go there except those who legitimately belonged there, and the sooner such ulcerated excrescences are amputated, the purer and stronger the party will become. When the time arrives that the issue is fairly put at the North, involving the right or wrong of African servitude, (and arrive it must,) men will examine the subject calmly, in the light of reason, revelation, and a sound national policy. In such an examination, the South has nothing to fear. Much as we abhor the sentiments of the ultra Abolitionist, who madly avows that 'the Bible is a lie,' and that 'the Constitution of the United States is a covenant with death and a league with hell,' he is not so obnoxious to us, (nor is his influence so dangerous,) as he who professes to revere the one, and, with the oath of God upon him, swears to support the other, and at the same time sets at defiance the precepts and obligations of both. Infidelity, Abolitionism and Treason, like the weird sisters, hand in hand dance around the boiling cauldron of national strife, each vieing with the other to see which can accomplish the greatest amount of evil. It is a notorious fact, that there is not an infidel organization in the whole North, that is not laboring with an infernal zeal in the cause of Abolitionism. The Democratic party, and particularly the Southern Democracy, (which is identical with what the national Democracy is, or should be,) needs no alliance with those who are polluted with the leprosy of Abolitionism. The sooner they are purged of all such alliances, the better it will be for the party, the nation, and the world. If there are more Dougласes in the camp, the sooner they follow his example, and show the cloven foot, the better.

SOUTHERN RUFFIANISM.

The following description of Senator Sumner is taken from the Richmond *South*, the organ of the Virginia fire-eaters:

'But one figure-head in the [Senate] Chamber arrests attention in the picture we have here of the plain-looking, substantial, better order of American politicians. It is that of a large, tall Senator who sits near the main entrance. His posture is one of the most inimitable conceit, with his head raised, his eyes elevated and resting on a pleasant vacancy, his body turned superciliously away from the neighboring Senators, and without even the least sign of attention to betray his consideration for anything that is passing around him. This huge coxcomb, with his hair so tenderly parted, and his big white hand so continually engaged in stroking himself, still smiling and talking to the lickspittles that surround him, is that pampered, ken-marked hound, Charles Sumner. An application to that hide would take out the lofty airs of martyrdom he affects; it would purge the conceit immediately. It is a fair bet for any one to take, that at the first stroke of the lash, the hound would take refuge under his desk, and lie there yelping for mercy.'

☞ What a low, brutal, infernal spirit!

The Liberator.

LETTER FROM H. C. WRIGHT.

Facts, attested by the Nation, concerning the condition of Woman in the sixteen Slave States—an argument for Dissolution.

NEWARK, N. J., Jan. 15, 1858.

DEAR GARRISON:

The following facts are given by slaveholders, and vouched for by the Federal Government. They are taken from the Census of 1850. To every decent and pure-minded man and woman, they will speak for the dissolution of the Union as nothing else ever did or can.

In Virginia, there are 675,466 females; 231,966 of these are slaves. In South Carolina, there are 334,044 females; 197,228 of these are slaves. In Mississippi, there are 294,345 females; 154,914 are slaves. In Louisiana, there are 233,183 females; of these, 118,435 are slaves. Here are four prominent slave States. In one, (Virginia,) over one third of the females are slaves; in the other three, considerably over one half are slaves. In one, (South Carolina,) nearly *two thirds* of the females are slaves. Taking all the sixteen slave States, there are 4,694,824 females; of these, 1,595,624, or over one third, are slaves. This estimate does not include the *free* colored females; only the free whites and slaves. But in their relations to white men, the social, civil and religious condition of the free colored women, in the slave States, does not differ materially from that of the slaves. They are under the same civil, religious and social liabilities, so far as their *personal* rights, in reference to white men, are concerned.

Mark! In one half of the States of this Union, nearly one half of the women are *slaves*. What is a *slave?* What relations do these slave women hold to the passions of their owners, and of the sons, brothers and nephews of their owners, and of all the white men around them? The two millions (more or less) of slave women are mere CHATTELS PERSONAL in the hands of their owners. They possess nothing which does not belong to the men who own them. Their *bodies*, with all their powers and functions, belong, not to the women themselves, but to their masters, and to whomsoever these shall delegate their rights and their authority over them. As Judge Ruffin says, 'Their owners hold uncontrolled authority and power over the *bodies* of the slave women. The power of their masters over their bodies must be absolute, in order to render the subjection of their persons perfect. The end of their existence is the profit and pleasure of their masters. They have no will of their own, but their bodies and souls are to yield implicit obedience to the men who own them.' 'If these two millions of women (comprising over one third and nearly one half of the women of the sixteen slave States) resist their masters, overseers or employers, or refuse to obey their commands, it shall be lawful for such masters to commit them to jail, there to remain at the pleasure of their masters.' 'If any one of those negro or mulatto women, *bond or free*, shall, at any time, lift her hand in opposition to *any man*, not being a negro or mulatto, the woman so offending shall, for the first offence, receive thirty lashes on her bare back, well laid on.' 'If a slave woman shall presume to strike *any* white man, she shall, for the second offence, *suffer death*,—provided such striking be not done in defence of her owners, or of any persons having charge of her.' That is, these slave women may strike and kill white men to defend the persons of white women against their brutal passions, and all is right,—they are honored and applauded for the deed; but if they lift their hands against white men, or strike them, to defend their OAN persons against their brutality, they, by the laws of Church and State, are to be imprisoned, whipped or killed, at the discretion of the very men whose passions they had resisted.

'The condition of these slave women being merely a *passive* one, their subjection to their masters, and to all who may represent them, is not susceptible of any modification or restriction. They owe to their masters, and to their masters' sons, a respect without bounds and absolute obedience; and these slave women are to execute all the orders, and their persons to be in absolute subjection to the passions and desires of their said masters and their sons.'

'Colored women, whether bond or free, are, and shall be for ever, incapable of bearing witness against white men, and of being parties in suits of law against them.' 'Slave women have no civil rights or privileges. They are incapable of making or discharging any contract.' 'The slave woman is entirely subject to the passion of her master, overseer, or employer, who may chastise her at discretion, if she refuse to submit her person to his passion, and kill her if she lifts her hand against him, or strikes him in defence of her person.'

Such, in substance, are the laws, as enacted by the Legislatures, and expounded by the Judges, of the slave States, and of the United States, designed to establish and regulate the relations of these two millions of slave women to the white men around them. There is one other law which I will quote:—'Children born of slave women shall follow the condition of their mothers, and their fathers shall never be asked after by Church or State.' The sole object of this law, which prevails over all the slave States, is, to enable the white men of the South, the slave-breeders and their coadjutors and apologists, to gratify their sensual passions with the female slaves, without the possibility of being found out. No church, no priest, no ecclesiastical court, no civil court, no constable or magistrate, is ever allowed to inquire after the father of a slave. No slave is ever allowed to ask, 'Who is my father? Where is my father?' The slave has no father, recognized as such by Church or State.

Thus, over one third of the women in Virginia,—the Old Dominion, who boasts of her honor and glory as being the mother of Presidents,—are bound hand and foot, and given over to the lusts of white men; and whenever the governors, legislators, judges, bishops, priests, deacons, church members, sailors, gamblers and blacklegs of Virginia demand of those helpless, defenceless women the subjection of their persons to their passions, they must yield or die. Over one half of the women of Mississippi and Louisiana are in the same horrible condition; their persons, by law and religion, by priest and politician, by Church and State, held in absolute subjection to the fierce, uncontrolled passions of white men. Nearly two thirds of the women of South Carolina, the State which boasts of her piety, her purity, her gallantry and respect for woman, are thus, by Church and State, held bound and entirely subservient to the lusts of her church members, her deacons, elders, ministers, bishops, lawyers, doctors, judges and statesmen. South Carolina is one great legalized and baptized brothel, in which are confined two thirds of the women of the State, for the use of the white men. Here Northern allies, in Church and State, are the door-keepers, the appointed watch-dogs of that huge harem, with orders to admit any white man who shall wish to enter. South Carolina has over two hundred thousand (nearly two thirds of her female population) kept mistresses confined and kept for the use of her Calhouns, her Butlers, her Brookses, her Toombses, her politicians, bishops, priests, deacons, and Christians, (!)—for the sole use of her pure, noble, gallant, white sons!

The sixteen slave States constitute one vast brothel, in which the National Government, assisted by the Church, confines and holds over two millions of women, for the use of her gallant, patriotic, slave-breeding, Christian (!) white sons, North and South, that they may have the means of unbounded sensual indulgence according to law and religion, and without the possibility of being found out, or called to account by Church or State! The poor women around the Five Points in New York are in a far better condition than are these two millions of slave women. For the National Government, the American Union, aided by the American Church, is the door-keeper of this national brothel, and will not allow one of the victims of national licentiousness, in Church and State, to escape from the pollution of hell, to which they are doomed. Should any escape from that American Sodom, bloodhounds, in the person of James Buchanan, assisted by his marshals and judges,—the Taneys, Lorings, Kanes, McLeans, Leavitts, &c.,—at once seize and drag her back to a life of prostitution.

Dear Garrison,—if you deem it right and fitting, print the above facts and comments. Since the taking of the last census, I have made these facts, attested by the nation, my text, in my anti-slavery labors. They are so horrible, that it is hard for men and women to take them in, and reason from them. The bearing of slavery on the domestic relations of slaves and slaveholders has been the prominent topic with me for twenty years. There is not a nation nor a tribe of men on earth so steeped in sexual pollution as this, the nation itself, by its census being witness. Show a people where over one third of all the women are by law and religion made the helpless, hopeless victims of the sensual passions of men! None can be found outside the boundaries of the sixteen slave States of the American Union.

As are the women of a State or nation, in their *personal* relations to men, so must be the character and destiny of that State or nation. Take from woman all power and control over her person in relation to the passions of men, and subject her by law and religion to their fierce and unbridled sensualism, and the doom of Sodom and Gomorrah, of Tyre and Sidon, of Greece and Rome, will speedily be meted out to that State or nation. Wives, mothers, daughters and sisters of the North, behold your two million sisters of the South held in that Sodom, that national brothel, by your husbands, fathers, sons and brothers, and in their helpless, horrible fate, read the doom that awaits you in what you would fain make the home, the heaven, of your purity and your love! God is just. As you measure out to them, it will be measured to you. How long will you cling to this pollution of the South, and be the door-keepers of this national harem? With the word of your mouth, women of the North! you can rescue these millions of helpless sisters from their doom. Will you not speak that word?

HENRY C. WRIGHT.

REPLY OF 'JUSTICE.'

DEAR GARRISON:

Having been absent from home for some time, I find, on my return, a host of letters in THE LIBERATOR, all attempting to silence 'Justice'; but as 'Justice cannot sleep for ever,' even though it 'exist only in name,' I must ask your indulgence in a few criticisms; and I will endeavor to be brief, as it might seem vain to attempt to answer such arguments; and on most points of material consequence, they have been already answered by abler pens. (See LIBERATOR of Jan. 1st and 8th.)

It is not pleasant to go back and bring up old matters which ought to have been forgotten long ago, but it seems somewhat necessary. One of your correspondents says, (referring to the meeting in 1855,) 'I thought then, and still think, that if the disaffection and desertion of one's friends is one of the sorest trials, it costs Mr. Foster something still to be an Abolitionist.' This seems to admit, on the start, the very fact which his whole letter, indeed, the whole page of letters, attempts to prove did not exist.

Again—'Up to that period in 1855, who had been the advocates of radical abolitionism in Michigan? S. S. and A. K. Foster, and J. W. Walker.' And were there no others? A few of us think we had heard some other *efficient* laborers; but suppose there were none, it does not necessarily follow that Stephen should be equally denunciatory on every occasion.

'Making an etiquette of his principles,' simply implies that such men as C. C. Burleigh, Wendell Phillips, and a host of others, who do not adopt Stephen's mode and manner, do make an etiquette of their principles.

One word about the 'backbone' argument. I most especially admire a firm adherence to principle, yet I hope never to have incorporated into my constitution so much of the lignumvitæ, cast-steel and granite, as to become a fixture, and not susceptible to any impression or improvement. 'Backbone' is a very important element in the moral as well as the physical world; yet in the physical world, we find a class of persons who stand up so very straight, they lean a little back; and this class are most apt to be destitute of the spinal column.

I think it is Shakspeare who says, 'He who makes goodness disagreeable, commits high treason against virtue.' I would add, 'He who makes abolition repulsive to those who honestly seek the overthrow of slavery, commits high treason against humanity,' and it would take many more pages of letters to convince us that there was no such effect produced in the manner referred to; and your subscription list, could it speak, would say the same.

One of your correspondents says—'I have found no sect, political or religious, more bigoted, or sensitive to criticism,' than those so-called Spiritualists; and Parker Pillsbury asserted nearly the same in his letter. Now, I have talked with several who were present at our late meeting, and not especially interested, and they judge that anti-slavery had its full share of time and attention. The most radical resolutions were strongly advocated, and finally passed without a dissenting voice. All this in the very face of the fact, as Parker says, that a large portion were opposed, and 'seemed to regard him and Burleigh as interlopers,' does not argue very strongly in favor of 'bigotry and intolerance'; while the number and amount of letters in THE LIBERATOR of Dec. 18th, would seem to imply that somebody had put the boot, 'sensitive to criticism,' on the wrong foot.

The assertion that Abolitionists, in becoming Spiritualists, are any the less Abolitionists, is far-fetched, out of place, and wanting in proof. For every *real* case of the kind, I can produce three (some say ten) of the opposite. Spiritualism, like most other new reforms, attracts a class of novelistic, ideal, and visionary persons, but that it endorses them, or should be accountable for them, needs proof. In fact, its *especial claim* is, that each individual is responsible to himself and his God only, and that uniformity of belief is not essential to membership in the *world's* church.

But I forbear, and ask pardon for occupying so much time and space, which perhaps might have been used to better purpose in the cause of the slave.

Yours, for the reign of right, and *real*
Battle Creek, Mich. JUSTICE.

From the Liberty Bell for 1858.

CHRIST THE AGITATOR.

BY NATHANIEL HALL.

'I came not to send peace,' said that meek and holy one of Israel, 'but a sword.' Not, of course, that this was the specific and ultimate purpose of his coming, but an incidental and temporary result of it; to be ascribed, not to his religion, but to the resisting hearts that it addresses and rebukes. And so it is, that wherever Christianity has come, as a living voice and embodiment, a vital influence and force, from the beginning onwards, there has been that which the 'sword' typifies. What tumult followed in the sacred steps of him, its divinest personation, though scattering blessings, like heavenly flowrets, wherever he passed,—a tumult culminating in the dread tragedy of Calvary! And when its deathless self had voice again through the person of his followers, again the tumult, extending to the people and other lands. Jew and Gentile were alike its foes, for it exposed alike their superstitions, and rebuked their practices. Through fire and blood, over the ashes and graves of its myriad martyrs, did it make its way; bringing not peace, but destroying what it found; arousing the world from its loved repose, beneath the shade of error, in the embrace of sin; dishonoring its idols; discrowning its heroes; disquieting its sovereigns; glancing unwelcome light into the chambers of the soul; restoring to conscience her awakening trump, and pointing anew her long forceless shafts; enkindling in those who received it an indomitable courage to maintain, and in those who rejected, a fiery resolution to oppose;—verifying the prediction that 'nation should rise against nation, and kingdom against kingdom, and a man's foes should be they of his own household.'

There was peace, indeed, at last, when Christianity became an institution of the State, and found a friend and disciple on the throne of the Cesars, and edictive prescription and lawful martyrdom were for a time no more. But what a peace was that!—the peace of slumber and indifference—peace, because the religion was no longer a living force; because her divine countenance was veiled, and her free step fettered, and corruption upon corruption had made her distorted semblance but a travestie of her native self. And when the brave spirits of the Reformation, catching glimpses, through her records, of her native self, struck at these corruptions, and gave clarion-like vocality to her eternal word, then was that peace broken for ever. Nor can there be peace, true and worthy, until the work then begun is carried forward to its completion; until the Church becomes a living embodiment of its Lord; its breath his spirit; its creed his word; personal fidelity to him, and thus to one another, its covenant; goodness, purity, love, these as a living experience; a deepening consciousness, its accepted trinity, its realized salvation. Nor can there be peace in the world abroad until Christianity, as a living presence and power, shall be enthroned on its high places, shall rule in its councils, shall decree in its courts, shall expunge from constitution and statute-book whatever militates against its law of justice and of right; until its immortal principles, its golden rule, are practically recognized in all the institutions and usages of society.

Men cry, 'Peace! peace!' Upholding iniquity, legalizing injustice, trampling scornfully on human rights, they yet deprecate agitation, they ask for peace. In the very presence of Christianity, in her name, even, they ask thus for peace. It cannot be. Not until day consort with night; not until the light that shone out of heaven, in the person of Jesus, succumbs to the darkness it came to scatter; not until the light itself has kindled, and God's spirit, fanned in the souls of Christendom, is extinguished by the shadows of unbelief and sin; not until Christianity itself dies out from the heart, the belief, the memory of the world.

'But this perpetual controversy, this ceaseless agitation, destroying the peace of communities and families, is it not an evil?' That is not the question, but this, rather,—Does it exist by the displacement of a good, or does it take the place of a greater evil? Is indifference to the claims and mission of holiest truth a good? Is an inapprehension of surrounding evils and wrongs, which affront its spirit and retard its triumphs, a good? Is a lack of interest in the great social problems the age is called upon, in the name of Christ and humanity, to solve, and of the means and instrumentalities that offer themselves for this, a good? And if the evil named, and which we allow, in itself, to be one, is conditional to the production of a substantial good; if, by the winds and fires of controversy and agitation, society be purified, advanced, redeemed; if Truth and Right obtain thereby a wider realm and surer sway, shall we deprecate them? The demon rent and tore the man as it came out of him. Would we have deprecated the process, in view of the result? Nor should we, then, the process whereby that same Divine Exorcist is working today, by the influences of his religion, for the expulsion of the demons of modern society. Let controversy and agitation go on. They *will* go on; let them be accepted as means to holiest ends. Only let us see to it, so far as we ourselves engage therein, that a love of Truth and Right animate and lead us; that an uncontentious and forbearing spirit be conjoined with an uncompromising fidelity to the law of justice and of love. If, with such spirit and motive, we become agitators and peace-breakers, in God's name, *be* it so! It was so with Christ and all his martyrs. I know not that we are ever to seek peace as an ultimate and specific end. I *do* know that we are never to seek it by the slightest compromise of Truth and Right.

Correspondence of the New York Tribune.

THE TRACT SOCIETY.

HARTFORD, Conn., Jan. 15, 1858.

The Tract Society has usually sent two of its Secretaries to the yearly meeting of its auxiliary, the Hartford Tract Society, to encourage it in good works. Now, the pastors of Hartford, some time since, together with some of their right hand men, met and resolved that, considering what the parent Society had done and had not done, the annual meeting had not been held—that is, that no public aid and comfort should be given to non-Anti-Slavery Christianity in Hartford. I say 'the pastors,' but the Rev. Messrs. Childs (Presb.) and Beadle (Pearl street Cong.) voted in the negative on that resolution, and Mr. Beadle 'allowed' that the Tract Society should have *his* church, if they wanted it, any how. But as the time drew near, Mr. B. found out that if he should do it, he immediately *wouldn't have any church;* whereupon he had business in Boston, and became absent during all the proceedings, on the principle, that if he fought and ran away, he'd live to fight another day.

Well; perhaps as much to smooth things over, as for any thing, it was finally concluded that the annual meeting might be held in Dr. Hawes's church; but that the slavery business should be treated, if at all, not there, but at another meeting. This other meeting it is whose 'history,' as Mr. Bancroft remarked of that of the United States, 'I write.' It was held with almost no notice, Monday, Jan. 11, P. M., in Dr. Hawes's lecture-room. Only about a hundred and fifty persons were there, but they were, like the people in the poem, 'fierce, though few,' and they were of the cream of the old city.

The Rev. Walter Clark (pro-Tract) nominated Judge Williams (President of the Tract Society) for Chairman, and he was chosen. Dr. (I believe) Clark then went on to take the helm of the meeting—I might say to twist it, if he could, into a pro-tract-ed meeting—by stating the situation of the Tract Society, and the complaints against it. When he was through, the Rev. Mr. Stephenson, the junior of the two Secretaries of the parent Society, who had been noting points on the blank leaf of an old Tract Society's annual report, rose, according to programme, quoted Dr. Clark's questions, and proceeded to answer them in a smooth and dexterous manner, substantially as follows:—That the question was, 'Why the Tract Society had not published the tract against slavery which they had been instructed by the Society to publish?' To this he replied, that the Society had long desired to present the truth against slavery; had taken all the trouble to get matter for a tract against it from Kentucky, Virginia, and other places, 'sound on the goose,' (but, mind you, not from those who had *experienced* slavery, the niggers themselves, although you will agree with me that they would naturally know it best); had cooked up one called 'The Duties of Masters,' and—*had not published it.* That they had published one, however, called 'Sambo and Toney'; and that this said nothing about slavery, except at the end, in some instruction from a white minister; that at the anniversary meeting in May last, the Investigating Committee did as is well known; that the Publication Committee, on examining the first above mentioned tract, answered in the affirmative the first of their usual questions: Whether the tract is calculated to do good?

Here Mr. S. digressed to call himself a true-born anti-slavery man, and to say that he did not approve of this same tract, because it recognized slavery. But this digression was not in the bill, and one man asked him if Sambo and Toney did not also recognize slavery? He answered, Yes; that it bade the servants obey their masters in all things, as the Bible does. Another man asked why they did not join with it the condition which the Bible joins, that the masters shall deal justly with their servants! He said that this *would appear somewhere else!*

And having got tired of his digression, he slid back to the programme, and described the whirlwind of wrath that went up all over the South when the *Independent* proclaimed that the Tract Society was at last forced to do right, by adopting the Investigating Committee's resolution, that the tract in question should be published. (That *Independent* has no business to make the Tract Society do just as it says!) In view of this whirlwind, the Publication Committee determined that they would not publish.

There was an odd description of the way in which the tract had been sent all over the South, to see if it wouldn't dislike it; which caused a hearer to suggest that a protest had been invited from that quarter.

About here, first one man and then another pitched acid questions at the Secretary, among which he dodged as well as he could, like Andrew Fairservice with Rob Roy's men pointing guns at him. The queerest of his answers were to the Rev. Messrs. Clark and Bullard, who asked what he would do if the Consociation of Connecticut should protest against a tract on the evils of tobacco. To this Mr. S. answered, that he didn't think they would. But, said Mr. B., we are supposing they should. Well, said Mr. S., I should think there was a mistake about it. But, said the relentless B., we are supposing not. Well, said the unhappy Secretary, I should think it was a hoax. But, said Mr. B. again, we are supposing not. Having no further squirm in him, Mr. S. at last replied boldly—as boldly as a rat in a corner—that he would not publish it.

Here every body fairly boiled over; the anti-Tract men with long-suppressed anger, and the pro-Tract men with long vexation at their roasting; the most pro-Tracted (I will use the pun only this once) being that immensely long man, the Rev. Mr. Orcutt, the Connecticut agent of the American Colonization Society; and there was quite a gale of rather disorderly proceedings, which was ended by Calvin Day, Esq., who called upon Dr. Hawes to give his views of the matter; remarking, also, that after trying an hour and a half, the Secretary had not said any thing to the point.

Dr. Hawes, one of the Investigating Committee, is, as you well know, a man of high position and great influence hereabout; even so far, that ill-disposed persons have nicknamed him 'the Pope of Hartford County.' He is naturally a conservative and conscientious man; but when Right is in danger, he can draw the sword and throw away the scabbard, and lay on blows both thick and heavy,

with the foremost. He said, in substance: That years ago, the Tract Society's managers had been notified that if they did not discuss slavery in good time, they would have trouble about it; that last year, when the crisis came, the Investigating Committee was procured with great difficulty, and appointed substantially by the Publication Committee; that it had discussed the questions before it most fully, and had acted after full consultation with the Publication Committee; that the pretence that there had not been much consultation (which Mr. Stephenson had set up) was a miserable quibble, not to call it a lie; that it was intended and expected that the 'Duties of Masters' would be only the first of a series on the subject; that they supposed there might be a 'temporary flurry' from such publication, but nothing more; that the quarrel on this question may not destroy the Society, but will endure in the Church; and all because the South threaten to go off if we say a word on slavery. 'If we look them manfully in the face, and say what we believe,' continued the doctor, with earnestness, and straightening up to his full height, 'they will respect us. As it is, they despise us; and you too, Mr. Secretary!' he cried, pointing straight at Mr. Stephenson, who looked very much as if he believed it.

'There are two questions,' he continued, 'to be asked. First, is it right for a Christian Society, like the Tract Society, to ignore slavery? I say *No!* Second, was it right for the Executive Committee in New York to overrule the action of the Society? I say *No!* it is revolutionary, and is destroying public confidence in the benevolent societies generally.

'Lastly,' said the Doctor, speaking with electric energy, 'it is always safe to do right, and it is always wrong to shuffle and equivocate.'

Some one asked about the pretended action of the Investigating Committee, without consulting the Publishing Committee. In reply, Dr. H. said that the latter had said all that they wanted to to the former, and quite enough to weary some of them; and also that Secretary Hallock went to see Mr. Frelinghuysen on the subject so often, that the latter (one of the Investigating Committee) thought that he had been improperly treated.

Secretary Eastman said that his brother Hallock had been so careful as even not to visit Mr. F. at all when he went to New Brunswick.

Dr. H. rejoined that Mr. Frelinghuysen had told him himself what he (the doctor) had said; 'and what have you got to say to that, Mr. Eastman?' he asked.

Mr. Eastman had nothing to say to it.

Mr. Stevenson tried to interrupt the Doctor several times, but the old man waived him into his seat again with a look and gesture which he thought proper to obey. The Rev. Walter Clark called him to order, and the Chairman sustained the call. Dr. Hawes said he 'was sorry he was out of order, but he *thought he should go on*,' and he did.

After he had ended, Mr. Secretary Eastman arose and tried a style of oratory on the meeting, which, without wishing to be irreverent, I desire to describe as the holy whine; showing how he and all the rest of his non-publishing friends only wanted to do their duty; how that dreadful *Independent* had done all the mischief, and how 'the sainted Dr. Knox, now in heaven,' had lamented over said *Independent* when he saw him last.

But the meeting absolutely snickered at Brother Eastman, and he wilted, not half through.

Then several questions failed to make the Secretaries admit that a tract embodying the teachings of the whole Bible would be published, or that any thing would be published on the question now up in one, two, three, or ten years. And several questions were not answered at all, which, I must admit, was about all that the Secretaries could do with them.

It was said that it had become a second nature of the Society to expunge anti-slavery matter. Mr. Stevenson, who by this time was excoriated a little out of his temper—and no wonder, considering that Brother Eastman kept up a fire in his rear, pulling him down, putting him up, and telling him what to say, and what not to, beside the battery in front, which he could not silence, but which kept silencing him—Mr. Stevenson answered, with some acidity, that they had so expunged only three times, and had published against slavery five hundred times.

The Rev. Mr. Colonization Orcutt here put in a dextrous inquiry, on the part of the Secretaries, whether there was not a Society for the express purpose of publishing tracts against slavery—and the Secretaries gladly answered 'Yes.'

But another hearer protested against sending off to that Society men who had contributed to the capital of the present one, and wanted to say something about managing it.

The Rev. Walter Clark tried to get in a nice resolution about the courtesy and frankness of the Secretaries in explaining; but it was no go at all, and was withdrawn.

The meeting adjourned, with a happy feeling on the part of the majority; but the rest felt, or were certainly entitled to feel, as if they had been treated as the good Colonel Netherland treated his wicked boy Abel (was that the name?)—that is, fairly flayed alive.

I have no more to say, except just that—1. There had evidently been an attempt to cut and dry the meeting, and get it over with no result. 2. The Secretaries did not answer *one* question straight when they could dodge it, and were more than once fairly left speechless. 3. Some of the devoted friends of the Tract Society have doubled their subscriptions, but this will not prevent them from losing seriously here. As a previously safe subscriber told the senior Secretary, 'You'll find very poor picking about here, Mr. Eastman.' D. G.

☞ In an editorial article, reviewing the proceedings at this highly edifying meeting at Hartford, the New York *Independent* says:—

The first question which the Secretary undertook to answer, was (as stated by himself) 'why the Committee did not publish the expected book, when they were instructed so to do by the Society?' He began by saying:

'For years, the Committee have earnestly desired to present the truth against slavery. They agree that is a question concerning the 'cause of vital godliness and sound morality.''

We advise Mr. Secretary not to tell that story again in New England. Tell it rather at the South—in Richmond, in Charleston, in Memphis, in New Orleans, but not where it only can provoke an incredulous smile. Perhaps that story would obtain credit in Philadelphia—perhaps in Wall street; but among such hearers as were assembled that afternoon at the Lecture-room of the First Church in Hartford, it is a mere waste of breath to tell that story. '*For many years*'—we are curious to know how many—'*the Committee*'—meaning the Publishing Committee, which consists of one Reformed Dutch clergyman, one Baptist, one Episcopalian, two Presbyterians, and one Congregationalist, viz., Dr. Nehemiah Adams—'*have earnestly desired*'—what? to maintain a safe and prudent silence on a certain delicate object?—no, but '*to present the truth against slavery*'—not the truth *for* slavery, nor the truth *about* slavery, nor what the erudite preacher at a certain slave-trading port in Virginia calls 'the Christian doctrine of slavery,' but 'the truth AGAINST slavery.' We do not deny this. It is not for us to deny that for these many years 'the truth against slavery,' and the 'earnest desire' to utter it, have been like fire in the bones of the Committee. Nor do we imply that the Secretary who made this statement did not regard it as true. Certainly if he thought that the Hartford people would believe it, a charitable judgment can easily infer that he believed it himself.

At last, according to Dr. Stevenson's story, the fire in the bones of the Publishing Committee could no longer be suppressed. The 'cause of vital godliness and sound morality' required a special effort to get out 'the truth against slavery.'

'A year and a half ago, they set about getting a tract,—a thing they seldom do, for they have enough offered them. They corresponded with and obtained sermons and tracts from Dr. Young of Ky., Bishop Meade of Va., Messrs. Smyth, Alexander, and others. From these they compiled a book on the 'Duties of Masters.''

Mr. Secretary proceeded to say that proof-copies of the book were sent to various persons, and were put into the hands of the Investigating Committee; that neither the publishing Committee, nor the Investigating Committee, nor yet the Society in the resolutions adopted at the annual meeting, took any action on the question of publishing that book, and that the power of determining what shall be published is given by the Constitution to the Publishing Committee. He then described the order of proceeding in that Committee on the question of publishing any particular tract or book.

'The proofs of a tract are given them, and after careful consideration, they meet and ask, first, 'Is it calculated to diffuse a knowledge of the Lord Jesus Christ, and promote the interests of vital godliness and sound morality?' The Investigating Committee and the Society say, you ought to publish tracts on certain topics connected with slavery. Very well; if with a tract before them on those topics, the question referred to can be answered in the affirmative, that is not enough. There is another question. The next is, 'Will it meet the approbation of evangelical Christians?'

'When they came to that, the Publication Committee were checked.'

In the progress of this explanation, the speaker had indulged himself in a digression, into which we are required by justice to follow him:

'Mr. S. digressed to say that he could not, as a true-born anti-slavery man, sanction the book called 'Duties of Masters,' for it recognized slavery. Indeed, said he, to talk at all, you must recognize slavery and its iniquitous laws, which he as a Northern man could not do. G. P. Bissell asked him if 'Sambo and Toney' does not likewise recognize slavery? 'I think it does,' replied Mr. S., 'and therefore I would not publish it.''

Dr. Stevenson, then, successor to the Rev. R. S. Cook in the Secretariate of the American Tract Society is 'a true-born anti-slavery man' of the most extreme and impracticable sort. *Tempora mutantur*; —or, to use a vernacular phrase, 'the world moves.' But we confess we do not like this jumping from one extreme to the other. And we confess further that our respect for one of those extreme and impracticable anti-slavery men, who takes office under the existing 'Tract Management,' and undertakes to be the champion of its shilly-shally policy, is very moderate.

From the New York Independent.

AMERICAN TRACT SOCIETY.

FRANKLIN, Vt., Nov. 4, 1857.

We, the undersigned, pastors and ministers of Congregational churches in Franklin and Lamoile counties, Vermont, respectfully represent to the Hon. Thomas S. Williams, President of the American Tract Society at New York, that, as friends and helpers of the object for which the Society was instituted, we view with deep concern the position in which the Society is now placed by its conductors, in suppressing tracts on the subject of slavery.

1. They set aside the express instructions of the last Annual Meeting.

2. They profess to base their action on the requirements of the Society's Constitution, when, *by their own showing*, all these requirements were met by the tract which they have suppressed, and they took this action avowedly to forward a work which the Constitution never contemplated.

3. They violate the spirit and letter of their Constitution in refusing to give utterance through the Society's publications to sentiments deemed *essential to the promotion of vital godliness and sound morality* by the whole Christian world, with exceptions too few and too easily accounted for to be worthy to influence their action.

4. They declare that a *general* Society, pledged to the promotion of vital godliness and sound morality, may lawfully be silent on the moral evils and duties connected with slavery; and they thus, in effect, declare that, *so far as concerns the interests of religion and good morals, no utterance on these subjects is demanded from any quarter whatever*, and that those who oppose these evils, or urge these duties, *on the ground of their important bearing on the interests of religion and morality, are thus doing a work that these interests do not call for*, and which in its *spirit and aims is, essentially*, SECTARIAN and SECTIONAL. Thus they make open league with the oppressor against the oppressed, and bring the whole moral force of their example and opinions to oppose and overturn the public sentiment of Evangelical Christendom, and more especially to oppose and hinder the influence of those in our own country who feel religiously bound to labor for the removal of slavery, and for extending and confirming the institutions of freedom.

5. As the declared object for which the Society exists is to promote vital godliness and sound morality, by refusing openly to oppose the sins and evils connected with slavery, they do in fact teach that these are not inconsistent herewith; and they thus corrupt the morality of the Gospel.

6. They overturn the catholic basis of the Society's Constitution, which promised to promote those views of piety and morals which are generally received by Evangelical Christians; and they give over the Society to the control of the sect composed of the advocates or upholders of slavery—this sect having no peculiar claim to such consideration, either from its numbers or its character.

7. They set their own wisdom above the wisdom of the Savior, who, when He sent His disciples forth to preach the Gospel, said to them, 'When they persecute you in one city, flee to another.'

8. In the sense of the second chapter of James' Epistle, they evidently '*hold the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons*,' and 'they despise Christ's little ones,' by turning away from the cry of hundreds of thousands whom *they profess* to regard as Evangelical Christians, and the worthy members of Evangelical churches, in obedience to the call of oppressors, or those in league with oppressors; and they thus practically treat these hundreds of thousands of their brethren in Christ as though 'they had *no rights which white men are bound to respect*.' Considering what was the state of Christian sentiment, in respect to slavery, before the organization of the American Tract Society, as set forth in the resolutions of the Presbyterian General Assembly in 1818, it is highly improbable that that decision containing the words above quoted, which has startled the world by the enormity of its injustice toward an oppressed race, would ever have been announced, had not the way for it been prepared in the professed Church of Christ, and *especially by the operations of so respectable a body as the American Tract Society*, which, for a long series of years, has pursued a course apparently *based upon the same principles as that decision*, and has treated the colored race as if they had no wrongs to complain of, and as if their enslavement, their other oppressions, their enforced ignorance, and the vices nurtured by slavery among both races, were no such hindrances to true religion and morality as to deserve to be opposed or named by a Christian Society, having under its care these vital interests of man.

With this view of the position in which the Society is placed by its present conductors, it cannot, in our opinion, be justly regarded as an evangelical institution. As now conducted, *it dissents* from the great body of Evangelical Christians *on points* which, in their estimation, *are of fundamental importance to the interests of true piety and sound morals*. As, in compliance with the demands of an unreasonable and wicked faction, it refuses to give utterance to the convictions of the Christian world on such points, its name and the name of its officers are no longer trustworthy vouchers for the evangelical character of its publications. As now conducted, it has proved UNFAITHFUL TO ITS OWN CONSTITUTION; TO THE CAUSE OF HUMANITY AND OF GOD; TO THE CAUSE OF TRUTH AND OF EVANGELICAL RELIGION. By throwing itself, as it has done, as a shield between slavery and the public sentiment of Christendom opposed to slavery, it has become the ENEMY OF LIBERTY, AND THE BULWARK OF OPPRESSION.

As thus conducted, it is the corrupter of public law, and of the principle of morality; and, by giving countenance to the notion that peace and joy in the Holy Ghost may be promoted, and may exist, without practical righteousness, it becomes *a mighty corrupter of the religion of the Gospel*.

Believing, as we do in our hearts, that, in giving this expression of our views, we have spoken forth words of truth and soberness, which, the more they are weighed, the more will commend themselves to candid Christian minds, we regard it as calamnity that the Society should suffer under its present administration till the next annual meeting.

If the Society shall disown the action of its Executive, as we earnestly hope and pray that it may, in our view it is highly desirable that this should be done as soon as conveniently practicable. And, on the other hand, if the Society should adhere to the policy marked out by its officers, those who dissent from it would doubtless desire to be early informed of this. We therefore respectfully suggest and urge the propriety of calling a meeting of the Directors, with a view, if it shall be deemed expedient, to call at an early day a special meeting of the Society, that it may take such action as to it the case may appear to demand.

C. W. PIPER, CEPHAS H. KENT, J. E. RANKIN, L. S. FRENCH, CHAS. DUREN, JOHN GLEED, JAMES DOUGHERTY, SEPTIMUS ROBINSON, GEO. E. SANBORNE, JAMES BUCKHAM,
W. WARREN.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, JANUARY 29, 1858.

NOTICE.

Our friends who have not yet paid for the year 1857 will bear in mind our rule, by which their papers must be cut off, if payment be not paid before February 1st. We hardly need add, that our subscription list needs greatly to be enlarged, and that any curtailment of it is most undesirable.—R. F. W.

ANNUAL MEETING OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The Annual Meeting of the MASSACHUSETTS ANTI-SLAVERY SOCIETY will be held in Boston, on THURSDAY and FRIDAY, Jan. 28th and 29th, commencing at 10 o'clock, A. M.

In view of the absolute control of the national government, in all its departments, by the Slave Power—of the filibustering designs of the South, through the agency of the piratical Walker, for the purpose of a vast extension of the accursed slave system into new territories—the continued subjugation and fearful situation of Kansas—the brutal and monstrous decision of the U. S. Supreme Court in the Dred Scott case, whereby the entire colored population of Massachusetts are denied to have any rights as citizens of the United States—the official declaration of Mr. Buchanan, that slaveholders are as much entitled to hold slaves in any of the Territories as any other property—and the revolting and startling doctrines avowed by the South, in regard to free institutions—the friends of freedom are summoned to rally, at this annual gathering, in numbers, and with a spirit and zeal, commensurate with the importance and solemnity of the crisis.

☞ Among the speakers expected at this meeting are WM. LLOYD GARRISON, WENDELL PHILLIPS, Rev. THEODORE PARKER, EDMUND QUINCY, CHARLES L. REMOND, HENRY C. WRIGHT, PARKER PILLSBURY, STEPHEN S. FOSTER, THOS. W. HIGGINSON, &c.

☞ All the meetings will be held in the MERCANTILE LIBRARY HALL, 16 Summer street.

☞ The meetings will be free during the day time; but on each evening, an admission fee of ten cents will be taken at the door, partly on account of the limited dimensions of the hall, but with particular reference to defraying anniversary expenses.

FRANCIS JACKSON, *President*.
R. F. WALLCUT, *Secretary*.

THE STRUGGLE FOR EQUAL SCHOOL RIGHTS IN RHODE ISLAND.

Although by the Constitution and laws of Rhode Island, all complexional distinctions are obliterated, yet all the colored children are, by the arbitrary conduct of city councils or school committees, excluded from the public schools, and compelled to attend such as are proscriptively designated for them, or go wholly uneducated. Against this unjust, oppressive, and unchristian conduct, the colored citizens of that State have for several years protested in a spirited and becoming manner, and respectfully petitioned the General Assembly to put an end to these caste schools, by special enactment; but their request not having been complied with, they have renewed it to the Assembly now sitting in Providence, and by every consideration of justice and honor, ought to have it granted without delay.

Of course, there are not lacking those who resist their reasonable claim to equal school rights, and are ready to resort to the most contemptible devices to prevent its allowance. These are not the low and degraded, but such as plume themselves upon their intelligence, respectability, and Christian character. To screen themselves from the charge of persecution, they affect to be deeply concerned for the welfare of the colored children, plead that the change demanded would work disastrously for all parties, and pretend to see, in the experiment made in this Commonwealth, by the abolition of colored schools, the fulfilment of their doleful prophecies. It is no lack of charity or courtesy to say, that such men are hypocrites; that they are consciously doing unto others as they would not have others do unto them; that they are animated by an unholy spirit of prejudice, by the promptings of a wicked pride, or by a cowardly fear of an unjust public sentiment; and that none know better than themselves, that all their excuses and defences are 'empty as the whistling wind.'

In another column, we have copied from the Providence *Post* a report of the proceedings of a Special Meeting of the School Committee in that city, with reference to this subject, now pending before the General Assembly. It presents some very curious features, and will repay a close analysis.

First, look at the shilly-shally, give-and-take, hot-and-cold, yes-and-no manner in which the speakers who admitted the justice of the claim made by the colored citizens behaved on the occasion.

Mr. Barstow said that any petition from that class is a cry of weakness, and should receive attention. Very good! It was his conviction that the State Constitution did not authorize any such distinction, and that colored children had a right under it to attend any of the public schools. All right! If he was a member of the Legislature, he would vote for the abolition of colored schools as a question of right. Excellent! But, with pitiful weakness and inconsistency, he proceeded to say that he had given no countenance to the movement for their abolition, and that he entertained an 'honest' doubt whether any good would result from the change—that is, from conceding equal and exact justice to all the citizens of the State, and substituting for 'the cry of weakness,' the song of gladness, at the overthrow of usurpation and tyranny!

Bishop Clark advocated both sides of the question! He 'believed that we had no right as Christians, or as members of a republican commonwealth, to recognize the principle of caste.' Then it ought to be promptly repudiated. O no! He 'thought it inexpedient, *at this time*, to abolish the separate schools'! He signed the memorial, and sympathized with its spirit; yet believed the interests of both the white and colored population would be best promoted by allowing things to go on as they now are! So far as he knew, the change in the system in Boston had resulted in no evil; '*but*—we are peculiarly situated here'! If he were a colored man, he would claim all that belonged to him; '*still*—if the colored schools were abolished, he doubted if there would be much change in existing relations'! He 'was puzzled in deciding how to act,' though admitting at the outset that we had no right as Christians or republicans to recognize the principle of caste! What cowardice and confusion of mind!

Rev. Mr. Wolcott appears to have made the only manly and just speech on the occasion.

Prof. Chace indulged in circumlocution of speech, making himself at last intelligible by saying, '*If* the colored population are provided with the best possible education that can be furnished, (!) there are no rights infringed or trampled upon.' A *non sequitur*. What can atone for an open, scornful, persistent denial of equal rights and privileges?

'Better to sit in Freedom's hall,
With a cold damp floor and mouldering wall,
Than to bend the neck or bow the knee
In the proudest palace of slavery.'

Rev. Dr. Wayland is made to play any thing but a creditable part in this affair. He drew up the memorial for the colored citizens, to be presented to the General Assembly, and then declined signing it, 'because he thought that, in the *present state* of the public mind, it would be injurious to press the act in question'! O, most lame and impotent conclusion!

Privately, Dr. W. is with the injured party; publicly, he hesitates—doubts—proposes postponement—&c. &c.

So much for the conduct of those most friendly to the colored population in spirit. Let us see what was said in open hostility to the proposed change.

Mr. Eddy had various currents of thought and feeling. He thought '*if* the colored citizens had now their rights,' then there was no necessity for legislation. But how was it in Massachusetts? By our Bill of Rights and the laws of the State, no recognition was made in any case of complexional distinctions among the inhabitants; yet colored children were in various places subjected to exclusion from the common schools, either by the local public opinion, or by the usurpation of powers not delegated on the part of municipal authorities or school committees; and it was not till a stringent law was passed by the Legislature, forbidding such exclusion, that justice was done, and the barrier removed. Mr. Eddy 'adverted to the high reputation of the colored schools'—very much as the slaveholders complacently refer to the happy and contented condition of their slaves. He believed that, if the change should be made, 'white parents would withdraw their children, and thus break up the schools, or render them exclusively colored.' To this it is a sufficient reply to say, that it begs the question—it assumes that evil consequences would follow an act of justice, and therefore it is safer to do wrong than right, which is an absurd and profligate doctrine. Moreover, if there are any white parents who would be so weak or prejudiced as to withdraw their children in the case supposed, let them do so. Rhode Island being a free State, allows them to do as they please in the matter of education; but, to gratify their miserable spirit of caste, surely it is neither right nor expedient that an illegal and unconstitutional proscription of a portion of the citizens should be perpetuated. The aristocratic element ought to be rooted out of the State—out of the land—out of the world.

Rev. A. H. Clapp, referring to Boston, said that through 'a feeling stirred up by *selfish demagogues*, separate schools were abolished.' Mr. Clapp is either deficient in understanding, or a wilful calumniator. His statement, that 'the result has been the almost total annihilation of the education of colored children in Boston,' and that 'the intelligent colored fathers and mothers of that city would now, almost without an exception, vote for a restoration of the colored schools,' are utterly false; and his assertion, that 'it is idle to talk of overcoming the repugnance to the colored race by contact,' reveals in him the genuine colorphobia. 'Beware of wolves in sheep's clothing,' said Jesus, and the admonition is as much needed now as it was when it was first uttered.

Dea. Snow reiterated the calumnies of his pastor as to the injurious effects of the change in Boston, and sought to alter the issue by proposing that something should be done 'to protect the interests of the excellent colored schools in Providence'!! The trick did not succeed.

Mr. Wilson quoted Prof. Horsford, of Cambridge, as affirming that the change of system in that city had 'wrought injury to both whites and blacks.' If Prof. H. made such a statement, we deny its truthfulness, and challenge him to substantiate it. That 'twenty private schools sprang up in consequence,' is equal to the story of the three black crows; but if it be literally true, the more shame to those who instigated their establishment!

Gov. Hoppin expressed himself as 'opposed entirely to the abolition of the colored schools.' We advise him to 'read, mark, learn, and inwardly digest' the Golden Rule, and humbly seek to understand the real spirit of that religion in which he professes to trust for salvation.

We know not whether the General Assembly, at its present session, will do its duty in the premises; but we honor and admire the self-respect, the clear perception and full appreciation of their natural and constitutional rights, the zealous and persistent action of the colored citizens of Rhode Island, on this school question. Sooner or later, they will triumph over all their foes.

TRACT MEETING AT HARTFORD.

Our readers will find on the first page a letter from the witty correspondent of the *Tribune*, describing an attempt of some of the officials of the American Tract Society to throw dust in the eyes of the good people of Hartford. Mr. Secretary Stevenson has written a note to the *Tribune*, complaining of the statements of the letter above mentioned. But as D. G. evidently had his eyes and his wits about him—and as material parts of his statements are corroborated by the *Independent*, the *Congregationalist*, and the Springfield *Republican*—and as Mr. Stevenson denies only incidental and unimportant circumstances, and has framed his language so as merely to *seem* to deny the rest—and as, having been chosen Secretary in May, 1857, he has been long enough in office to have had much practice, and gained no little skill, in tergiversation—and, finally, as he shows so much of the aspect of a discomfited and angry man as to intimate, in closing, that none of the Hartford people are Christians but those who continue to stand by the Tract Society, the probability seems to be that D. G. has hit the nail on the head.—C. K. W.

THE ATLANTIC MONTHLY, for February, presents the following table of contents:—The Great Failure; the Busts of Goethe and Schiller; The Librarian's Story; Daylight and Moonlight; Something about Pictures; Cretans and Idiots; Amours de Voyage; My Aquarium; The Queen of the Red Chessmen; Daybreak; Tea; The Old Burying-Ground; The Autocrat of the Breakfast-Table; Béranger; A Tiffin of Paragraphs; The Relief of Lucknow; New England Ministers; a Brief Review of the Kansas Usurpation; Sonnet; Art; Literary Notices.

The first article on 'The Great Failure' takes a very sensible view of the subject, and is written in a racy style—excessive credit and excessive paper issue being held responsible for much of the calamity which has overtaken the business world. The writer is hopeful that, under a larger freedom, Credit will be organized on a basis of MUTUAL RESPONSIBILITY AND GUARANTY, by which all paper issues would be reduced to their legitimate character as mere mercantile tokens, and thus 'liberate humanity from the fearful debaucheries of a factitious money.'

'A Brief Review of the Kansas Usurpation,' though upon a theme which discussion has long since exhausted, is an able historical article, the perusal of which will help to quicken the blood and to nerve the spirit of freemen, in view of the unparalleled wrongs which have been done to the people of Kansas, by the armed bandits from the South, on the one hand, and by a tyrannical and unscrupulous administration, on the other. It admonishingly concludes as follows: 'The spirit of James II., and the spirit of Philip II., was the same spirit which is now striving to force Slavery and Slave Law upon Kansas; and though the field of battle is narrower, and the scene less conspicuous, the consequences of the struggle are hardly of less moment. Kansas is the future seat of empire; she will yet give tone and law to the entire West; and they who are fighting there, in behalf of humanity and justice, do not fight for themselves alone, but for a large posterity.'

All the other articles in the present number of this promising monthly are worth reading, and will serve to increase its high literary reputation. A very large amount of the choicest matter is afforded at a very trifling rate.

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☞ Our 'Refuge of Oppression,' this week, is entirely Southern, and, of course, thoroughly Satanic.

INJUSTICE OF THE ADMINISTRATION OF LAW IN KENTUCKY.

A friend, to whom our thanks are due, has sent us the record of a law case lately decided by a court of injustice in Kentucky. He remarks upon it that, by the laws of Kentucky, a free colored man's horse or cow cannot be levied on and sold for his debts, they being exempted; his wife, however, is not exempt, and may be sold—the law thus esteeming his cow or horse more highly than his wife—or children.

In this case, 'Kyler vs. Dunlap,' the Court of Appeals of Kentucky confirmed the judgment of Garrard Circuit Court, which had authorized the plaintiff's wife to be sold for the payment of his debts. The circumstances were as follows:—

Stephen Kyler, a negro, born a slave, was emancipated in 1843 by his master, Joseph Kyler. For many years prior to his emancipation, he was the husband *(so far as, by the laws of Kentucky, he could be a husband)* of a negress named Cynthia, the slave of one Taylor. Joseph Kyler, the former master of Stephen, being desirous of securing Cynthia to Stephen as a wife, purchased her of Taylor, but could not (under the Kentucky Constitution of 1850, and an act of the Legislature passed in pursuance thereof) emancipate her without her emigrating from the State, which was not the case when Stephen was freed. As the most practicable method of effecting his wishes, and under the advice of his lawyer, he (in 1853) conveyed her to Stephen, without any valuable consideration. The conveyance was absolute on its face, but the object and understanding of all the parties was not to invest Stephen with title to Cynthia as property, so as to make her liable for his debts, or so as to enable him to sell her, or exercise any power or control over her, other than as a husband; and he has at no time exercised or claimed any other right or power.

Prior to this, in 1849, Dunlap, a creditor of Stephen, had recovered two judgments against him, and in 1857 had writs issued thereon, and levied by an officer on Cynthia, as the *property* of Stephen, and was proceeding to sell her as a slave, for their satisfaction. To prevent this, this action was brought by Stephen and Cynthia against Dunlap and the officer, by which they sought to have her declared the wife and not the property of Stephen, and consequently not liable to be sold as a slave to pay his debts. The Circuit Court, however, decided that she was property—a slave—and denied their petition. From this judgment, Stephen and Cynthia appealed, and contended that it ought to be reversed for the following reasons:—

1. That under the following section of the Revised Statutes, p. 628—'No free negro shall be capable of acquiring in fee, or holding or owning for any length of time, as hirer, or otherwise, any slave, other than the husband, wife, parent or descendant of such free negro'—a free negro can acquire no property in a slave.

The portion of the section quoted, which permits the acquisition by a free negro of his or her slave husband, wife, parent, or descendants, is a departure from the general policy of the State, in regard to the institution of slavery. The privilege is a humane and beneficent exception, in favor of an unfortunate class of human beings, granted by the law-making power, out of respect to sympathies, affections, and natural ties common to the whole human race; and its operation and benefits being restricted to those bearing certain relations to each other, the necessary inference is, that the prime and sole object of the Legislature was, to secure and protect those relations, with all their incidents. That the freed husband, wife, parent, or descendant might rescue from slavery, and raise from the condition of a mere chattel to that of a person, his or her less fortunate relative; and not that he or she might acquire a property and transmissible right in the object of legislative favor.

The general rule of policy enacted is, that free negroes shall be incapable of acquiring, holding, or owning any slave, except those sustaining the relations specified; and the protection of these relations from the operation of the general rule being the only object intended to be effected by the exception, there could consequently have been no purpose for conferring any greater power than that necessary to attain the end desired—to permit the acquisition as husbands, wives, parents or descendants. The power to acquire, hold, or own generally, is each disjunctively denied in the prohibitory part of the section; but the permission to do either is sufficient to effect the design of the exception; and the power to acquire or hold being more in consonance with that object, it is presumable that no other was intended or given; for one may acquire or hold for a particular limited purpose, and not own; the first two being only initiatory to the latter. Were it otherwise, the peculiar condition of the slaves would, in most instances, render nugatory the benevolent design of the Legislature. A husband would redeem his wife from servitude, only to be his slave and rear an offspring by her, not his children, to succeed to his estate, but his property, following the condition of their mother, to be sold with her into slavery by his administrator, upon his dying intestate, and their price go into the public treasury by escheat, in case he should leave no free relation capable of inheriting from him. Or, a husband given to his free wife by a kind master, or purchased by her with the earnings of years of night toil, may be seized the next moment by a merciless creditor, whose debt has lain dormant for years, or from cupidity, or in a fit of jealous passion, sold by her, and remanded back to slavery. Consequences so absurd, and so utterly subversive of the benign aim of the framers of the law, and yet so palpably inevitable, could not have escaped their scrutiny.

2. Joseph Kyler, as the fee-simple owner of Cynthia, had the power to dispose of her absolutely or conditionally, or for any length of time or purpose allowed by law. The law recognizes marriage between free negroes, with all the rights and incidents of a marriage between white persons: Free Frank and Lucy vs. Dunham, 5 Littell, 330; Stover vs. Boswell, 3 Dana, 233;—and by consent of their owners, the relation may be entered into by slaves: Girod vs. Lewis, 6 Martin's Louisiana Rep., 559. The purpose, then, being lawful, the nature and character of the relation between Stephen and Cynthia was fixed by the intention of Joseph Kyler and Stephen, with the moral assent of Cynthia, and consequently, Stephen's right in, and power of control over her, are limited thereby; and it being the understanding and agreement between all the parties, that he should take her as a wife only, he acquired no property in her, aside from his right as husband to her comfort and society. Joseph Kyler parted with, and Stephen has claimed no greater right, and it certainly cannot be contended with any show of plausibility, that one can be forced to be an owner and proprietor against his will.

3. But it is objected, that inasmuch as the terms in which the gift to Stephen is written are absolute and without qualification, it is a fraud on his creditors for him to claim her but as a wife. What! a fraud for a man not to make his wife a slave? Can the forbearance to do such an act be tortured into a fraud upon the right of any one, much less upon the rights of a creditor who did not trust him on the faith of her being his property, but whose debt was created while she belonged to another man? If this be so, we are, of a certainty, realizing in the severest, and a practical form, one of the effects of that barbarous and piratical doctrine of the Dred Scott decision, 'that negroes have no rights that we are bound to respect.'

A reversal is asked.

ALLAN A. BURTON, for Appellant.

Chief Justice Wheat delivered the opinion of the Court.

'Held—1. The deed is absolute on its face, and passed the title in Cynthia to Stephen, and, by the laws of Kentucky, slaves are subject to execution for the debts of the owner, just as any other personal property is subject.

The alleged parol trust by which Stephen was to hold Cynthia *as his wife* merely, cannot be maintained.

By Art. 10, Title 'Slaves,' &c., Rev. Stat. 643, it is provided that 'slaves may be emancipated by the owners in fee thereof in the following manner, and upon the following conditions, and *not otherwise*, to wit:—

1. By deed acknowledged or proved by two subscribing witnesses in the County Court.

2. By last will and testament.

3. Subject to the debts and liabilities of the owners.

4. Upon condition of their being removed from and continued residence out of the State of Kentucky.

5. The deed of emancipation, and so much of any will as emancipates a slave, shall not vest the absolute right of freedom in the slave until he shall have *moved out of the State*.

It results, therefore, that Cynthia has not been emancipated according to the laws of the State, and that any attempt to do so by a pretended sale of her to her husband, to be held by him only as his wife, is a mere evasion, and against the policy of our laws.

If Stephen took Cynthia to be held in trust only, who was the *cestui que trust?* Not Joseph Kyler, or his personal or legal representatives. It is not pretended that they are to be benefitted by the supposed trust? Could Cynthia assert that she was the beneficiary of the trust? Certainly not, if she be a slave, for a slave cannot be a beneficiary under a will or deed whilst he or she remains a slave.

That Cynthia is a slave there can be no doubt. Stephen took the absolute fee-simple title to her as his property and as his slave.

2. The section of the Revised Statutes referred to (p. 628,) was evidently not intended to protect slave property from execution. It only permits free negroes to have an interest and property in certain relatives.

3. The 25th section of the Civil Code has no application to executors. It only intends to prohibit the title of real property or slaves from being affected by judgments or orders of Justices' Courts, or other Courts of like inferior jurisdiction.

Slaves are personal property, and there is no provision, in any statute, which prohibits a constable from levying an execution upon and selling slaves.

Judgment affirmed.'

Judge Stroud states that the slave laws of Kentucky are milder and more humane in their operation towards the slave than those of most of the Southern States. But the habit of oppression prevails to nullify even such provisions of limited humanity as the above. The more barbarous of these laws are administered with a rigor corresponding to their severity, while the more moderate ones are overborne and trodden under foot without scruple. The only safe, as the only right way of dealing with slavery, is to cut it down, root and branch.—C. K. W.

THE NEW YORK OBSERVER AND THE ATLANTIC MONTHLY.

Every body has heard of the old woman, who, to prevent the too frequent display of her own ignorance to her little scholars who were learning to read in the Old Testament, gave them the general direction, whenever they met with a long word, beginning with a capital, which they could not pronounce or understand, to call it Nebuchadnezzar.

Professor Scherb, in a very interesting lecture, introductory to a course on the 'Poetry of the Bible,' lately quoted the following from the sermon of a monk, preached in Germany just at the commencement of the Reformation:—

'They have lately got up a new language which they call Greek, and which is crammed full of heresies. I counsel you to beware of it, and especially of a book in that language called the New Testament. This is full of thorns and adders. They have also invented another new language, called Hebrew. All who read this will certainly become Jews.'

From that monk and that old woman have sprung a very numerous spiritual progeny, some of whom have become editors of 'religious newspapers' in this country. Full-blooded specimens of this class are the editors of the New York *Observer*. In their ancestral line, both superstition and ignorance have been preserved pure and unmixed. Their hatred of every thing *free* resembles that of the *South-Side Democrat*, of Virginia, which says—

'We have got to hating every thing with the prefix *free*, from free negroes down and up through the whole catalogue, free farms, free labor, free society, free will, free thinking, free children, and free schools. But the worst of all these abominations is the modern system of free schools.'

The resemblance of which we speak, however, is a resemblance 'with a difference.' The *Observer* hates one thing even more than free schools, and that is, free Ralph Waldo Emerson. Whenever it meets with any thing in his writings or speakings which it does not understand, and can neither spell nor pronounce, it calls out, in a loud and confident tone—'*Pantheism*.' And—paying pantheism the compliment of presuming that whoever has a fair chance to see it, and compare it with the doctrine taught in its (the *Observer's*) own pages, must needs become a pantheist—it not only exhorts its followers not to read or hear Mr. Emerson, but not to subscribe for a periodical in which Mr. Emerson is sometimes allowed to write.

The *Observer's* tirade upon the 'Anti-Christian sentiments' of the *Atlantic Monthly* is not less amusing than its great-great-grandfather's account, above quoted, of the character and tendencies of the Greek and Hebrew languages. The monk, however, prudently dealt in accusations of a general character, and was not absurd enough to quote the Sermon on the Mount to confute his own charges. But the *Observer* has the hardihood to quote, by way of specimen of Mr. Emerson's 'anti-Christian sentiments,' a passage from his article on 'Books,' which declares the Bible to be the best book in the world, and that, *after it*, those books are the best which are so good as to have been considered sacred by nations other than Christian. Here is the entire extract:—

'There is no room left—and yet I might as well not have begun as to leave out a class of books which are the best: I mean the Bibles of the world, or the sacred books of each nation, which express for each the supreme result of their experience. After the Hebrew and Greek Scriptures, which constitute the sacred books of Christendom, these are, the Desatir of the Persians, and the Zoroastrian Oracles; the Vedas and Laws of Menu; the Upanishads, the Vishnu Puranas, the Bhagvat Geets, of the Hindoos; the books of the Buddhists; the "Chinese Classic," of four books, containing the wisdom of Confucius and Mencius. Also, such other books as have acquired a semi-canonical authority in the world, as expressing the highest sentiment and hope of nations. Such are the "Hermes Trismegistus," pretending to be

even apart from the hopeless character which the proverb ascribes to *voluntary* blindness. But when they get to 'the other side,' and have been placed for a while under the tuition of some little child, its conductors will undoubtedly learn that the good God's love and providential care—his benevolence and beneficence—his guidance of men through this world, and his accomplishment of their progressive welfare beyond it—are by no means confined to the little handful of people who call themselves 'evangelical Christians.'—C. K. W.

MAKE THE RIGHT EXCEPTIONS. The Boston correspondent of the New York *Journal of Commerce*, in noticing the new work, entitled 'The Golden Age of American Oratory,' by E. G. Parker, Esq., of this city, says—'Among his great orators are Pinckney, Clay, Ames, and Webster among the dead, and Hon. Edward Everett, Hon. Rufus Choate, *and others* among the living.' The hunkerish and pro-slavery spirit of this writer pervades whatever he writes for the detestable sheet to which he contributes, and is indicated in the two words we have italicised; the '*and others*' being Henry Ward Beecher, E. H. Chapin, and Wendell Phillips, whose names must of course be suppressed, and only maliciously referred to in the following sentence:—'On the principle of an ancient rhetorician, that the orator must be a good man, we do not regard Mr. Parker fortunate in the selection of *all* the names that go to make up his oratorical group.' Every reader may make his own exceptions: ours are, in a condemnatory sense, and 'on the principle of an ancient rhetorician,' Clay, Webster, Everett, and Choate—compromisers, expedientists, time-servers, and seekers after an evanescent popularity. 'We do not regard Mr. Parker as fortunate' in the selections of such names, judging from the standpoint of true greatness.

☞ The trade or profession of a fugitive from slavery has proved so lucrative, that quite a number of black and copper-colored scoundrels are prosecuting it on speculation, some of them (we think) with white villains who corroborate their lies and share their gains. We very often receive letters narrating the arrival, in this or that Northern neighborhood, of an alleged fugitive, who tells long and startling yarns about his escape from bondage in some heroic or wonderful way, his arrival in this city, what was said and done for him here by so and so, &c.—much of which we know to be utterly false. One of these black vagabonds has pretended in various places to have been the slave of the Hon. John B. Thompson, U. S. Senator from Kentucky, and has sometimes added that he was a left-hand son or nephew of that Senator.

We beg all people, without exception, to understand that whoever professes to be a fugitive from slavery, and to have been helped or counselled on his way by any Editor of the *Tribune*, yet shows no written recommendation or certificate from the Editor, is an impostor and villain. And whenever one comes along, who pretends to have been helped through this city as a fugitive, just ask him to show the documents. If he cannot, set him down as a swindler, and you will scarcely ever be wrong. Note also that the real fugitives always seek counsel and sympathy from men of their own race, while the bogus are sure to give them as wide a berth as possible.—*N. Y. Tribune.*

☞ We are glad to see this warning, and trust it will do something towards putting the benevolent and humane on their guard. The vagabond who claims to have been Senator Thompson's slave—calling himself George Thompson—we have repeatedly exposed in our columns; but we yet hear of him in various directions, still duping the uninformed. Another of these deceivers, LEO L. LLOYD, we have also, again and again, denounced and exposed; yet he still unblushingly persists in his swindling course, calling himself an African prince, and pretending to have authentic documents proving his nativity, which we know to be forgeries. Unfortunately, at an early period, he succeeded (we know not how) in getting commendatory letters from Rev. E. N. Kirk, Hon. Edward Everett, Hon. Robert C. Winthrop, &c. &c., and these enable him to pursue his swindling career with impunity. Those gentlemen owe it to themselves, and to the public at large, to look into this matter, and, satisfied as they then will be that they have been shamefully imposed upon, withdraw the letters they have given in kindness and good-will. If, after these repeated statements on our part, any choose to countenance this plausible trickster, and give him their money, with them alone must rest the responsibility.

☞ Parker Pillsbury's Lecture on 'Foreign Travel and Travellers,' before the Lyceum, Tuesday evening, we have no hesitation to pronounce the best thus far delivered during the present season. His description of the great Cathedral at Antwerp, and of the wonders and miracles of Alpine scenery, were presented with a graphic power and self-evident fidelity to the true of Art and Nature, which compelled the auditor to see and almost feel all that was seen and felt by the traveller himself. We have heard many lectures on European life, art and scenery, but do not remember one from which we carried away so many valuable facts and impressions of the old and grand, the beautiful and sublime objects that constitute modern Europe.—*Concord, N. H., Independent Democrat.*

☞ So highly appreciated was this admirable lecture, that the Curators of the Lyceum have unanimously invited Mr. PILLSBURY to repeat it next Tuesday evening,—as they say, 'at the general desire of all who heard it, and others beside them.' We hope it may be widely called for in similar bodies, feeling assured it will give complete satisfaction.

MISS ANTHONY IN BEVERLY.

Messrs. Editors:—We were favored at the Beverly Lyceum, on Monday evening, (18th inst.,) with the presence of Miss Susan B. Anthony, and listened with deep interest to her lecture on 'The Education of the Sexes.' As she was to lecture the following evening in your fair city, and would probably speak on the same subject, a full report of her remarks may be superfluous. Yet one may be permitted to say, in brief, that the lecture was well received in this place, and is spoken of by men and women as an able production. One gentleman remarked, 'had it been the lecture of a man, I should have thought it a very smart one, but it is still better as a woman's lecture.' And for our own part, we think Miss Anthony conclusively proved that what man has done in the arts and sciences, woman, rightly trained and developed, may also do.

I am not prepared to join issue with Miss Anthony on many of the vexed questions of the day, and, especially, on the Woman's Rights question, believing that 'woman's sphere will be in proportion to woman's merits' in the future, not because women are waking up to such themes, but because God is working to bring order out of chaos, and the leavening power of Christianity is in society, to raise woman, as well as man, to a higher place than she has ever occupied.

Yet I must render Miss Anthony due credit as a lecturer, and say that such well-prepared, ably written, and admirably delivered lectures as she can prepare and deliver, ought never to be uttered before meagre audiences, but that she is worthy of the respectful attention and full house which she certainly had in Beverly.—*Salem Observer.*

☞ Miss Susan B. Anthony lectured before the Mechanic Lyceum of Beverly, last Monday evening, on the 'Education of Sexes Together.' She maintains that the sexes should associate more freely in the various departments of education, business, &c., than they now do,—that the effect would be to purify the feelings—the main object being to accustom men and women to that state or condition of mind and feeling which renders the individual thoughtless or not especially cognizant of the presence of one of the opposite sex. She assails female colleges and similar institutions as at war with the true interests of society. She related several amusing incidents illustrative of her positions. Her theory is, that the sexes should be more accustomed to each other, and that, by this means, much of gross sentiment and conduct, consequent on their existing relations, would be eradicated, and a more innocent, confiding, and truly respectful intercourse take their place. The story portraying the excitement which occurs in the female college, when some pupil's cousin of the masculine gender is announced, produced a great degree of merriment. The lecture was very interesting, and was listened to with marked attention.—*Salem Register, Jan. 21st.*

☞ Wherever Miss ANTHONY has delivered her lecture, it has not failed to elicit the same warm commendation for the sensible and admirable manner in which she treats a subject of the greatest importance to the development and elevation of the human race.

MEETINGS IN NASHUA.

NASHUA, (N. H.) Jan. 22, 1858.

FRIEND GARRISON—Agreeably to notice, our friends, S. S. and ABBY KELLEY FOSTER, commenced their anti-slavery labors on Saturday evening last, at the Free-Will Baptist church. The house was tolerably well filled. There were some noisy and rowdyish demonstrations in the gallery, but they are not to be wondered at, as the sequel will show.

I arrived in time to hear but very little of Mr. F's remarks; but he laid down some of the fundamental principles upon which the Anti-Slavery cause is based, and then telling the people the platform was entirely free to all, whether for or against, he gave way to others. As no one took the platform, Mrs. F. rose, and made a powerful appeal to the hearts and consciences of her listeners, in behalf of her brothers and sisters on the auction-block.

At the commencement of the forenoon meeting, the question was asked, 'Whether the slaves were not incapacitated for freedom.' It was proved, both by Mr. and Mrs. F., that, however low in the depths of degradation you sink the human soul, still there is a spark of manhood left, which cannot be extinguished. British West India Emancipation proves it; all history and experience prove it; and nothing is so effective to rekindle this spark as the torch of Liberty. But if we admit the incapacity of the slaves, it is mainly owing to their enslavement.

Near the close of the meeting, there came in an Ex-Police Judge, who, since our late Convention was held,—notwithstanding repeated invitations to the platform,—has said that, had he been called upon, he should have spoken, and rebuked such fanaticism. Accordingly, he was called upon, but seemed loth to say anything. Finally, he rose, when the following colloquy took place:—

Judge (to Mr. F.)—You ought to be imprisoned for advocating such doctrines! I heard you say last summer, in Boston, that you were in favor of putting muskets and ammunition into the hands of the slaves, and telling them to kill and slaughter their masters; and that woman, *who you pretend is your wife*, heard you.

Mrs. F.—Pretend? Does the gentleman pretend to say we are not married? I came here not to be insulted, and I want he should answer that question.

Judge.—I don't know. *Are* you?

Mrs. F.—When the gentleman—no, not gentleman—when the man—no, not man—when the hypocrite (for he denies the sacred relation of husband and wife to four millions in our land, while questioning the validity of our wedlock,) comes to Worcester with a woman he has lived with for years, and who is recognized by all the community as his wife, I will not catechise him in that direction. But, lest the audience should be misled, I will say, we were married in Pensylvania, legally, according to the laws of the State.

Mr. F. (to the Judge)—Do you not think our fathers did right when they resisted unto blood, and smote their oppressors to the dust? And are not the slaves (according to the testimony of Thos. Jefferson) 'suffering a bondage, one hour of which is fraught with more misery than ages of that which our fathers rose in rebellion to oppose'?

The Judge replied that he thought the American Revolution one of the most glorious events the world ever witnessed! His father was engaged in it. But this was a different case! Our fathers rebelled against a foreign power—the slaves would have to rebel against their own countrymen! He thought it was a benevolent act to go to Africa, kidnap the natives, and bring them over here, and Christianize (?) them; for there, when a chief dies, they kill two or three hundred victims, and bury them with the chief! As to the Fugitive Slave Law, he would execute it 'with alacrity.' He reiterated that Mr. F. ought to be imprisoned for preaching such damnable doctrines!

Mr. F. I have been in prison.

Judge.—And if you was going to be tried before me *again*, I would again sentence you to jail for preaching treason.

Mr. F.—Ah! I did not know you are the same man who sentenced me to jail some fifteen years ago. I will ask you, which you had rather do—die, and be buried, or be made a slave?

After being closely pressed, the Judge owned he had rather die.

Mr. Foster, in concluding his scathing remarks, expressed the hope that the Judge would be present at the afternoon meeting, as he wished to examine some of his other positions.

Judge—I shall not come! I shall attend my regular meeting.

Mr. Foster replied that he thought it would be wise for him to change his minister, if he had learned from his teachings such ideas as he had advanced there.

Mrs. Foster then made some powerful remarks, in regard to the Judge's position respecting imprisonment for preaching what he calls 'treason.' She held him up to the audience in his true character, so that all could see 'what manner of spirit he was of.'

In the evening, the house was filled to overflowing with eager, attentive listeners, who drank in the truths as they fell from the lips of the eloquent speakers; though it proved, now and then, a bitter draught to some vitiated taste. While Mr. Foster was making some remarks in relation to Judge Taney, some one cried out that he was a pretty good Judge. Whereupon the audience was informed that the man who had made that remark had been tried, a few days before, for stealing chickens, and was then out on bail for his appearance at a higher court! 'I don't wonder,' said Mr. Foster, 'when Judges steal babies, your common men steal chickens!'

But I cannot do the meetings any thing like justice. I think our friends did a great deal of good, and left a deep impression. S. D. C.

ABOLITION OF THE DEATH PENALTY. Copies of the following petition have been printed for circulation in this State, and it is hoped will be numerously signed, alike by men and women, and promptly forwarded to the Legislature.

'I shall ask for the abolition of the penalty of death until I have the infallibility of human judgment demonstrated to me.'—LAFAYETTE.

To the Senate and House of Representatives, in General Court assembled:

The undersigned, citizens of ——, respectfully ask your Honorable Body to repeal the law of the penalty of Death.

☞ 'FIFTY YEARS IN CHAINS, or, The Life of an American Slave,' is the title of a work, published by H. Dayton, New York, which we see extensively and favorably noticed through the press. Not having received or seen a copy of it, we are not able to judge of its merits; but it might not prove amiss for the author or publisher to send us a copy, that our readers may be better informed respecting it.

MRS. DALL'S LECTURES ON WOMANHOOD. We call the special attention of our readers in Boston and its vicinity, to the Course of Lectures on Womanhood, to be delivered on three successive Monday evenings at the Meionaon, by Mrs. CAROLINE W. H. DALL, of this city. Not only is the subject of deep interest, inviting a full house, but Mrs. DALL is a superior lecturer, and a lady of culture, literary taste, and reformatory spirit, deserving the most liberal encouragement.

REMOVAL OF JUDGE LORING. Numerous petitions for the removal of this slave-catching and law-disregarding Judge have been sent to both houses of the Legislature—Abington being the 'banner town,' having the names of upwards of seven hundred of her citizens on the petition. All outstanding petitions should be forwarded speedily.

From the Providence Post of Saturday.

SPECIAL MEETING OF THE SCHOOL COMMITTEE.

DEBATE ON THE COLORED SCHOOLS.

A special meeting of the School Committee was held Thursday evening, in the Municipal Court-room, the President, Mayor Rodman, in the chair.

After the reading of the call, the President stated the reason that prompted him to assemble the Committee at this time, which was, that as a hearing upon certain petitions for the abolition of the colored schools in the city would be held before a committee of the General Assembly, on Friday afternoon, it was deemed desirable to see whether the School Committee would take any steps to be represented at that hearing.

Mr. Barstow said his first impression was that it was a matter with which the School Committee had nothing to do. They do not grade the schools, and have no power to change the grades. Any action in this matter should come from the City Council. Mr. B. said he had given no countenance to the movement to abolish the colored schools, but if he were a member of the Legislature, he would vote for their abolition, as a question of right. Any petition from that class is a cry of weakness, and should receive attention. He entertained an honest doubt whether any good would result from the change. His conviction was, that the Constitution did not authorize any such distinction, and that colored children under it had a right to attend any of the public schools. He would leave the matter to the City Council.

Mr. Eddy differed from that view, and thought this the place to bring up the question. The City Council has not the interest of education especially at heart. In regard to colored citizens, if they now have their rights, there is no necessity for legislation. Mr. Eddy adverted to the high reputation of our colored schools, and said he doubted if their abolition would be an advantage to the entire educational interests of the city. The colored children are so located in this city that they would be concentrated in two or three schools, and this would in effect render them colored schools. The Prospect street school and the Summer street school would receive so large an accession of colored scholars, if separate schools were abolished, that white parents would withdraw their children, and thus break up the schools, or render them exclusively colored. He preferred that the School Committee should express their views upon the subject.

Rev. Dr. Clark said Mr. Barstow expressed very nearly his own views. On general principles, it was impossible to see why any one paying taxes has not a right to participate in all the benefits accruing from those taxes. He signed the memorial, and sympathized with the spirit, believing that we had no right, as Christians or as members of a republican commonwealth, to recognize the principle of caste. Still, Dr. Clark thought it inexpedient at this time to abolish the separate schools. The interests of both the white and colored population would be best promoted by allowing things to go on as they now are; but that fact does not affect the principle, and he was therefore puzzled in deciding how to act. Dr. Clark referred to the change of the system in Boston, and said that, so far as he knew, no evils had resulted therefrom. But we are peculiarly situated here, there being a larger proportion of colored children, and concentrated in particular localities. On general grounds, if the Rev. Dr. were a colored man, he would claim all that belonged to him. Still, if colored schools were abolished, he doubted if there would be much change in existing relations.

Rev. Mr. Clapp said his views had been decided by the operation of the system in Boston. The colored schools in that city had reached a high standing, when a feeling was stirred up by selfish demagogues, and separate schools were abolished. The result has been the almost total annihilation of the education of colored children in that city. Dr. Clapp cited the evidence of members of the School Committee to show that the education of the colored children in Boston was now absolutely nothing, and said that the intelligent colored fathers and mothers of that city would now, almost without an exception, vote for a restoration of the colored schools.

Rev. Mr. Wolcott remarked, that the Superintendent of Public Schools in Boston, having made the subject a matter of investigation, stated last year that the colored schools were not abolished too soon. A member of the Boston School Committee says he thinks the experiment a complete success, and worthy of adoption elsewhere. But, said Mr. Wolcott, this is not a question of expediency or inexpediency. The simple point is, what are the claims of a freeman or a citizen. However much better the present system may be, if we cannot have it without trampling on the rights of a single citizen, we are not warranted in continuing it. Mr. Wolcott regarded the meeting as rather extra-official, as the School Committee have nothing to do with grading the schools. He read from the petition, and subscribed to its doctrines, as according to the gospel of Christ and the law of the land.

Prof. Chace alluded to the report that Dr. Wayland drafted the petition, and said that gentleman informed him that he had not signed that document, but expressed sentiments adverse to those contained therein. Prof. C. said that all citizens have a right to the best possible education it is in our power to give, and it is the duty of this body to secure it to them. If we see that the colored schools maintain a high rank, and that the peculiarities that mark the present system are such as are calculated to promote character and self-reliance; then, looking at it in the light of the good of the colored population, if they are provided with the best possible education that can be furnished, there are no rights infringed or trampled upon. He doubted if it was wise or expedient for the Committee to take any action in the matter, and he hoped they would not.

Mr. Barstow, in again opposing any action in the matter, remarked that he had rather have colored children in the public schools than the Irish, and yet, said he, the Committee, year after year, vex themselves because they cannot get the Irish into the ward schools to be educated. As a citizen, he was willing to sit still, but if the colored citizens feel aggrieved, by all means let them petition for redress.

Mr. Crandall inquired if there was any authority by which teachers now exclude colored children from the ward schools.

Mr. Barstow responded that custom was sometimes stronger than law.

Rev. Mr. Wolcott said the right invaded was, that by the present system, the Committee claimed to judge for the colored citizen who objects to sending his children out of the district in which he may reside.

A question having arisen whether there was really any authority for excluding colored children from the ward schools, Mr. Leach, the Superintendent, stated that he had submitted the question to the City Solicitor, if he was authorized to grant permits indiscriminately to enter the schools, and was assured by that officer that he was not.

Dea. Wm. C. Snow favored action in the matter. He had recently conversed upon the subject with two of the Boston School Committee, who assured him that the change in that city had been detrimental to the schools generally. He therefore offered the following resolution:—

'Resolved, That a committee be appointed from this School Committee to meet the committee of the Legislature on the subject of the education of the colored population, to protect the interests of the excellent colored schools of this city.'

Rev. Mr. Clapp said he had not met with a man in Boston interested in education, and not in politics, who did not regret the change. It is idle to talk of overcoming the repugnance to the colored race by contact; it is to be overcome only by education and refinement.

Mr. Farnum inquired if the memorial came from the colored citizens. He had been informed that it was not a movement emanating from that class.

Mr. Parkhurst said the signatures were not exclusively those of colored men, but of all classes of citizens who wished to abolish the colored schools. That gentleman then proceeded to explain, that the object of the petitioners was to deprive the City Council of the right to regulate our local school system, and deprecated any interference with city rights generally, and particularly with the matter at issue, maintaining that the colored children were better educated and better provided for than they would be under any other system.

Bishop Clark inquired what legislation could be had that would govern the City Council? He could see no room for any whatever.

Mr. Barstow said that the best thing to be done was to let it alone. The Legislature will do nothing. The question has got to come in a few years, and any present agitation would only make it come sooner. He therefore moved that Dea. Snow's resolution be indefinitely postponed.

Gov. Hoppin was opposed entirely to the abolition of the colored schools, as detrimental to the white and injurious to the colored population. It would tend to create a feeling of animosity that did not now exist. He therefore favored the indefinite postponement of the whole matter.

Mr. Wolcott explained that the petition merely asked that a law be framed, that no scholar be refused admission to any school in this State on account of race, color or religion.

Mr. G. F. Wilson opposed the abolition of the separate schools, and stated that during a conversation with Prof. Horsford, of Cambridge, that evening, that gentleman informed him that the change of system in Cambridge wrought injury to both white and blacks—that twenty private schools immediately sprang up, involving a much larger expense to the community for educational purposes.

The Superintendent remarked that statements had gone before the Legislature in relation to the colored schools that were entirely untrue, as he was prepared at the proper time to show.

Gov. Hoppin suggested that it would be proper for him to appear before that body, and give a statement of the facts.

The President made some further explanations in relation to the reasons for calling the meeting, and read an extract from a letter received by him from Rev. Dr. Wayland, in which that gentleman relates the history of his connection with the memorial. The Doctor writes that he wrote it, but that it was subsequently altered somewhat by the person for whom he prepared it. He continues: 'I, however, refused to sign it, as I told him, because I thought that in the present state of the public mind, it would be injurious to the schools in Providence to press the act in question. I desired the subject to be presented to the public, that it might be deliberately considered, that if right and just, it would gain from year to year, and thus, that when it was done, it would be done by general consent, and be a benefit to a part without injury to any. My sentiments remain unchanged to the present moment.'

After some further discussion, the question of indefinite postponement of Dea. Snow's resolution was taken by ayes and noes, and was carried, as follows:

AYES—Esek Aldrich, Hervey Armington, Amos C. Barstow, George I. Chace, A. Huntington Clapp, Thomas M. Clark, Jabez M. Fisher, Marinus W. Gardiner, Joseph C. Hartshorn, William W. Hoppin, George B. Jastram, Merrick Lyon, James L. Stone, James R. Stone, Samuel Wolcott—15.

NOES—Daniel Angell, Henrie Crandall, John Eddy, Alexander Farnum, William T. Grinnell, Clifton A. Hall, Daniel Round, Jr., William C. Snow, James Tillinghast, George F. Wilson—10.

Dr. Armington moved that the Committee on Education of the General Assembly be invited to visit the public schools of our city, including colored schools. Adopted.

Rev. R. Stone offered the following resolution:

'Resolved, That no statute of the State—no ordinance of the City Council—no by-law of this School Committee—excludes any one from either of our public schools, on account of race, color, or religious opinions.'

This resolution was opposed by Messrs. Farnum, Grinnell, Clapp Hoppin and others; sustained by Messrs. Barstow, Wolcott and Tillinghast, and finally withdrawn by the mover.

And at twenty minutes before eleven o'clock, the School Committee adjourned.

FROM WASHINGTON.

[From the correspondent of the N. Y. Tribune.]

WASHINGTON, Friday, Jan. 22, 1858.

The California combination for carrying on the Mormon war from that side of the mountains has effected its object. Gen. Scott will start for California next week with full powers from Government to organize in that State an army for the invasion of Utah, if the latest advices from Salt Lake City, which he shall receive in California, are such as to warrant the prosecution of hostilities. In that case he will employ the regulars now on the Pacific side, and will also call upon the Governor of California for volunteers.

He expects to reach Salt Lake in June, simultaneously with Col. Johnston. It is a part of his plan of operations to conduct the army up the Colorado River, which is believed to be navigable for three hundred miles above its junction with the Gila, and in the exact direction of Utah. An officer of the army is now engaged in surveying the river, and so far as it has been yet examined, it has been found a deep stream, without shoal or falls, with a current of three miles an hour.

The Southern route for the Pacific Railroad has been voted down in the Senate Committee by the casting vote of Mr. Douglas.

MOBILE, Jan. 26.—*Fillibuster Meeting at Mobile—A Curious Disclosure by Walker.*—An enthusiastic meeting was held here on Monday night, at which speeches were made by Wm. Walker, Parson Brownlow and others. Walker disclosed the secret of the Government opposition to his Nicaragua scheme, which was a rejection of their proposition that he should go to Mexico and incite war there, with a view of acquiring that territory.

Resolutions were passed, denouncing the Government, and demanding a trial for Commodore Paulding.

☞ Advices from Kansas to the 20th inst. state that Regent Calhoun has rejected such returns of the recent election as were transmitted to Gov. Denver, and thereupon declared the whole pro-slavery majority in both branches of the Legislature! The plot, of course, is to choose himself and another such villain U. S. Senators, and have the State rushed into the Union Lecomptonwise, which will secure their seats in the Senate for a number of years.—*Tribune.*

SWALLOWING A CAMEL. The Alabama Methodist Annual Conference has adopted the following resolution:—

'That any parents or guerdians belonging to our Church, who shall patronize that school of sin, the dancing school, by sending their children or wards, shall be subject to trial and reproof, suspension or expulsion, as the case may demand.'

But 'any parents or guardians belonging to our Church,' who shall patronize 'a certain other school of sin, by *selling* their children or wards,' shall *not* 'be subject to trial and reproof, suspension or expulsion, as the case may demand,' for the case will not demand it. The American Tract Society's useful publications on 'Dancing' seem to be not at all needed in a community so thoroughly awakened on that subject as the people of Alabama seem to be; and perhaps the Tract Management, finding now that this part of their work is done, may be induced no longer to leave the other part undone.

☞ Two Methodist ministers in North Carolina, Messrs. Edwards and Rosser, have been 'disciplined' for indulgence in the game of ten-pins, at the Virginia Springs, last summer. They pleaded guilty, [what horrible guilt!] expressed regret for the act, stated that they were not conscious of intention to do wrong, [how deficient in self-knowledge!] and promised not to do so any more. [Poor penitents!] The Conference which tried them, in session at Elizabeth City, accepted the acknowledgment, and permitted them to continue their functions. [How condescending and forbearing!]

THE TRACT SOCIETY. 'A Massachusetts Clergyman' is writing, in the New York *Observer*, in defence of the officers of the American Tract Society. The whole force of his argument is embodied in the following paragraph, which closes a four-column article:—

'Whether the Society ought to make itself unable "to diffuse the knowledge of our Lord Jesus Christ as the Redeemer of sinners" at the South, for the sake of uttering an unread, rejected, and therefore valueless testimony, would seem to be a question easily answered."

The theory of diffusing the Gospel which is here suggested makes the conversion of the world a very simple and easy thing. If the apostles had only been fortunate enough to have hit upon the idea, it would have saved them from cruel martyrdoms, and given an easy and wide triumph to the Gospel. Let our foreign missionaries be instructed to preach only such portions of the Gospel as do not clash with the idolatries and crimes of the heathen, and see how soon the millennium will break on the world. It is only just to say that the idea is not entirely novel. It has been tried, with more or less success, by Catholic Jesuits in various countries, and they have found it quite possible to establish Christianity, without producing any change in the morals or social customs of the people.—*Springfield Republican.*

☞ The monthly payments into the treasury of the American Board average about thirty thousand dollars; and they cannot be materially reduced without serious detriment to the work we are doing. But the monthly receipts for the four first months of the year, to November 30, have been only about *twelve thousand* dollars, or $40,000 for the whole time. The receipts for the first four months of last year were about $64,000. This statement shows very clearly whither we are drifting.—*Journal of Missions.* [Good!]

READING BEFORE THE CHAPMAN HALL SCHOOL LITERARY UNION. An elocutionary entertainment was given before this association on Thursday of last week, by Miss H. G. Gunderson, teacher of elocution. The hall was filled with an intelligent and appreciative audience, who testified their approbation by close attention and frequent applause. The programme consisted of a choice selection of a pieces, both grave and humorous. Miss Gunderson has a voice of remarkable richness, clearness and depth, which was brought out in its purity, though perhaps not in all its power. She is evidently a careful student, possessing a nice discrimination of the delicate shades of meaning in her authors. Miss G. rarely appears in public, preferring her vocation of teaching, in which, judging from the estimation in which she is held by her scholars, she is remarkably successful.

Two young ladies of the school also took part in the exercises, and were heartily applauded by the audience.—*Boston Journal.*

TAXATION WITHOUT REPRESENTATION.

REVIVAL OF THE SPIRIT OF SEVENTY-SIX.

On the good old revolutionary principle of 1776, that there should not be taxation without representation, Lucy Stone has very properly declined paying the tax assessed upon her property by the State of New Jersey. The following is her letter on the subject:—

ORANGE, N. J., Dec. 18, 1857.

Mr. Mandeville—Sir: Inclosed I return my tax bill without paying it.

My reason for doing so is, that women suffer taxation, and yet have no representation, which is not only unjust to one-half of the adult population, but is contrary to our theory of government.

For years some women have been paying their taxes under protest, but still taxes are imposed, and a representation is not granted.

The only course now left us it to refuse to pay the tax. We know well what the immediate result of this refusal must be.

But we believe that when the attention of men is called to the wide difference between their theory of government and its practice in this particular, that they cannot fail to see the mistake they now make, by imposing taxes on women, while they refuse them the right of suffrage, and that the sense of justice which is in all good men will lead them to correct it. Then we shall cheerfully pay our taxes; not till then.

Respectfully, LUCY STONE.

LUCY STONE AND THE COLLECTOR. About 2 o'clock Friday afternoon, Constable Kynes, of Orange, N. J., proceeded to the residence of Lucy Stone, to sell her property for taxes, in accordance with the following notice, which was posted up at the railroad station:

'SALE FOR TAX. Notice is hereby given that, by virtue of a warrant *issued* by A. H. Freeman, Esq., J. P., to make the tax assessed against Lucy Stone, in the township of Orange, in the county of Essex, the subscriber, one of the constables of said county, will on Friday, the twenty-second day of January, instant, at two o'clock in the afternoon of that day, at the house of Lucy Stone, sell at public vendue, to the highest bidder, for cash, the following goods, to wit:—Two tables, four chairs, one stand and two *pictures*, to make the said tax and costs.

E. A. KYNES, Constable.

'ORANGE, January 18, 1858.'

The sale took place on the front piazza. The first article offered was a marble table, worth about $12, which was started at $6, and knocked down at $7.50.

The next articles were two steel-plate likenesses, one of Gerrit Smith, and the other of Gov. S. P. Chase, which were sold together for $3.

From these sales a sufficient sum was realized, and a small balance was paid to Lucy. She told the constable that 'next year, and the year following, and every year, until the law was changed, the same thing would have to be done.' He replied that he would let somebody else have the job, as it was not a pleasant duty for him to perform. He then carried back into the house the articles of furniture which had not been sold, and seemed glad to get away, after vindicating the majesty of the law in so satisfactory a manner.

The public of Orange, we learn, will soon hear from Mrs. Lucy Stone, on this subject, at a meeting she intends to call.

☞ The death of Mdlle. Rachel is announced by the last steamer. She died at Marseilles. Reschid Pacha, the Grand Vizier of Turkey, died of apoplexy. Field Marshal Radetzky died, at the age of ninety-two, after a very short illness. The life of Radetzky was intimately connected with the history of Germany for the last three-quarters of a century, and Reschid Pacha has been one of the prominent counsellors of the Ottoman Divan for a period which considerably anticipated the late Crimean war. The famous British Havelock died on the 25th of November, in India, of dysentery, brought on by exposure and anxiety. 'What shadows we are!'

☞ Accounts have been received that the Circassians had attacked and massacred 1200 of the Russian garrison at Adekow.

☞ According to a Belgian paper, the funded property of the house of Rothschild, of Paris, amounts at present to forty millions sterling.

A Sensible View.—The Charleston *Mercury* says in substance: 'Unless the special design of repealing the Missouri Compromise was to make Kansas a slave State, the act was a grand illusion—a base imposition upon Southern credulity.'

☞ Crawford's equestrian statue of Washington was safely elevated to its pedestal at Richmond on Thursday of last week. It is still wrapped in its canvas coverings, and will not be unveiled until the 22d of February.

☞ The editor of the Norwich *Courier* received a bunch of violets on Monday last, which a gentleman found peeping out of the ground on Little Plain. Mrs. Wm. W. Eaton, of Hartford, found a full blown polyanthus in the grounds near her residence. A close inspection disclosed a dozen buds ready to burst into flowers.

Flowers in Winter.—Mrs. Joseph S. Pike sent us a beautiful bouquet of flowers, gathered in her garden—from the open air, on Thursday, the 21st of January. There were garden pinks and celandine in full grown leaf, and as fresh as in June, with variegated pansies in bloom. We doubt whether the memory of man runneth back to a winter when vegetation was in such a state on the 21st of January in this town.—*Newburyport Herald.*

AMERICAN ANTI-SLAVERY SOCIETY.

Donations.

Collections by Parker Pillsbury:

In Nashua, N. H.,	$21 11
Middlesex Co. Society, at Concord, Mass.,	4 63
In Marblehead, Mass.,	0 65
Miss Newhall, Stoneham, Mass.,	3 00

FRANCIS JACKSON, *Treasurer.*

Boston, Jan. 27, 1858.

TWO PHASES OF WOMANHOOD—MRS. DALL'S LECTURES.

Mrs. DALL will give a course of lectures at the MEIONAON, on three successive Monday evenings, to commence on MONDAY EVENING, February 1, at half-past 7 o'clock. Subject of the lecture: 'Mad. de Chevereux, or the Political Intriguer.'

There will be no tickets. Editors, Reporters, Clergymen, and other Lecturers will be admitted freely upon handing their own cards to the doorkeeper.

Single admittance, 25 cents. Doors open at half-past 6 o'clock.

☞ CHARLES SPEAR will deliver the first lecture in his annual course next Sabbath evening, in the First Universalist Church, (Hanover street.) Subject: The Church, the Home, and the Prison.

☞ A YOUNG MAN, 21 years of age, light colored, and of prepossessing appearance, desires, and is in immediate need of a situation. He has been accustomed to wait and tend; but is willing to put his hand to any occupation, and, as he is intelligent and seems very handy, would be likely to give satisfaction. Apply at 21 Cornhill, Boston.

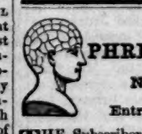
A COLORED GIRL,

From 12 to 15 years of age, if well recommended, can obtain a home in a family living near Boston, where she can be instructed in a thorough knowledge of housekeeping, and receive a sound education besides. Apply to WM. C. NELL, 21 Cornhill.

MARRIED—In Lexington, Jan. 21, ANDREW WELLINGTON to LEAH L. NICHOLS, both of Lexington.

DIED—In this city, 15th instant, MRS. LAURA FRANCES PERKINS, aged 33; and on the 24th instant, Mrs. HENRIETTA PINDELL, aged 33. Both of the above died of consumption, and were both buried from the Twelfth Baptist church with ceremonies of the St. Thomas Lodge of Samaritans.

BOSTON



PHRENOLOGICAL ROOMS,

No. 39 NILES'S BLOCK.

Entrance, No. 33 School Street.

THE Subscriber, late with FOWLER, WELLS & Co., announces to his friends and the public generally, that he has opened the above establishment expressly for the purpose of giving

Correct Phrenological Examinations,

with *reliable advice* in reference to Choice of Occupation, Health, Habits and Diet, Matrimonial Adaptation, Children—their management, Choice of Help, Clerks, &c., Self-Improvement in general.

N13 tf THOMAS VICKERS.

IT IS NOT A DYE!

MRS. S. A. ALLEN'S

WORLD'S

HAIR RESTORER

AND

WORLD'S

Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A *EUROPEAN REPUTATION!!*

THE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and *RESTORES GRAY HAIR TO ITS NATURAL COLOR!*

The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Europe or America. They contain no deleterious ingredients—*do not soil or stain anything.*

GREAT BRITAIN.

REV. W. B. THORNELO, *Prescot, Lancashire,* says—'Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum *are perfect marvels.* After using them six weeks, my *extremely gray hair* is restored to its natural color. I am satisfied it is not a dye.'

HAYTI.

REV. MRS. E. C. ANDRUS, *for many years Missionary to Hayti, now of Martinsburgh, N. Y.* The climate having seriously affected her hair and scalp, says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies for my hair, but never anything that *so materially and permanently benefitted me,* as has Mrs. S. A. Allen's.'

J. H. EATON, *Pres. Union Univ., Tenn.* 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. *The falling off of hair ceased, and my locks, which were quite gray, restored to their original black.*'

REV. H. V. DEGAN, *Ed. 'Guide to Holiness,' Boston, Mass.* 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eyes.'

REV. J. A. H. CORNELL, *Cor. Sec. B'd Educ'n N. Y. City.* 'I procured Mrs. S. A. Allen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black.'

REV. JNO. E. ROBIE, *Ed. 'Chr. Adv.,' Buffalo, N. Y.* 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have ever known. They have restored my hair to its original color.'

REV. J. WEST, *Brooklyn, N. Y.* 'I am happy to bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge *its curing my grayness and baldness.*'

REV. GEO. M. SPRATT, *Agt. Bap. Penn. Pub. Soc.* 'We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.'

REV. J. F. GRISWOLD, *Washington, N. H.* 'Please inform Mrs. —— where Mrs. S. A. Allen's Hair Restorer and Zylobalsamum can be had in Boston. You may say in my name that I know they are what they purport to be.'

REV. D. T. WOOD, *Middletown, N. Y.* 'My hair has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs. Allen's World's Hair Restorer and Zylobalsamum.'

REV. MOS

POETRY.

For the Liberator.

KANSAS.

Jewel of our Western prairies, who shall claim thee
as his own?
Whose will be our fair young sister, now a maiden she
has grown?
Will she pledge her faith to Freedom, and by Free-
dom's altar stand?
Or will she wed foul Slavery, with his gory, blood-
stained hand?

Will the groans of suffering bondmen fall sadly on
the ear?
Will it blend with her betrothal, that wail of woe and
fear?
Or will Liberty's sweet anthems rise from happy homes
to heaven?
The blessed pledge of Hope and Faith unto the future
given?

Sweet sister, when the hour shall come to take the
solemn vow,
Will smiling Peace her olive-leaves entwine for thy
fair brow?
Or will the lawless ruffian hands thy garlands stain
with gore,
And Justice tearfully depart, to dwell with thee no
more?

Thine elder sister Arkansas, and Texas by her side,
Were given unto Slavery, in their beauty and their
pride;
And now the cruel tyrant claims Nebraska, Utah, too;
But not content with *all*, his hand is now outstretched
for you.

But listen not unto his vows—pledge not thy faith to
him—
For broken, crushed and bleeding hearts are the offer-
ings he will bring;
And, oh! a blighting curse, e'en now, is resting on
his head,
And the arm that would encircle thee is still with
murder red.

Then let no idle threats affright, no promises beguile;
Be thou not troubled at his frown, nor tempted by his
smile;
But say to him, 'Depart, accursed!—I have no faith
in thee:
Too well I know thee as thou art—thou shalt not
dwell with me!'

A noble band of earnest men, with courage true and
tried,
Will guard thine honor with their lives, if thou for
Right decide;
And thy New England sisters, too, have pledged their
faith to thee,
When, joined with theirs, thy name shall stand as
one from slavery free.

Maine sends thee words of greeting, from her homes
beside the sea—
New Hampshire's granite hills record her vows of
truth to thee—
Vermont, amid her mountains, rears strong hearts thy
cause to aid—
Connecticut will never see thy trust in her betrayed!

And sure, 'Old Massachusetts,' so famed in days of
yore,
Will ne'er disgrace her gallant sires, the men of 'sev-
enty-four';
Sure Lexington and Concord will plead aloud for thee,
And a fearless band of brothers in the 'Bay State'
thou wilt see.

Rhode Island, ever busy with the spindle and the
wheel,
Amid the din thy voice will hear, and all thy wrongs
will feel;
And while her shuttles ceaseless ply the warp and
woof of Trade,
Still through the Cotton she will hear, and list thy
calls for aid.

Then, oh! be true, young sister!—to the God of *right*
be true;
Fear not to face the oppressor, for the conflict he shall
rue:
Lay thy hand on Freedom's altar—pledge thy faith
at Freedom's shrine;
And the blessing of a faithful God shall rest on
thee and thine.

Barre, January, 1858. CARRIE.

For the Liberator.

THE DEAD—IN BONDAGE.

'Ye are dead, and your life is hid with Christ in God.'

Ye are dead! ye are dead from the hour of your
birth!
Dead, although breathing, and walking God's earth:
Ye are THINGS, ye are CHATTELS! For white men's
gold
Your real life is crushed out, its casket is sold.
Ye are dead, for your true life is hid.

Ye are dead, our poor brethren, your true life is reft;
The jewel is stolen; the poor casket is left!
Ye are slain by the power of the pitiless strong,
Slain in mind, heart and soul, ye poor victims of
wrong!
Ye are dead, for your true life is hid.

Ye are dead; your white brothers have seized as their
prey
The soul that ennobles its casket of clay;
They have quenched the bright glance, for high
themes still inquiring;
Thy have slain each proud hope, and each lofty as-
piring.
Ye are dead, for your true life is hid.

Ye are dead, ye poor victims of cruelest wrong;
Ye are dead, while ye live, through the might of the
strong;
Ye are dead in this world of injustice and strife,
But with God and his Christ is your long hidden life:
Ye shall live—your true life will be found.

Ye will live: fear no longer the might of the strong;
Your Father is strongest—to Him ye belong.
Your life was but hidden—concealed for a time;
It was hidden with Christ, not extinguished by crime.
Live, live! for true life will be found.

Ye will live; and the souls crushed and trampled on
earth
Will expand in the light of a heavenly birth:
That life so long hidden with God will awake,
And your spirits his treasures of knowledge partake,
When ye live; when your true life is found.

Tenterden, (England.) JANE ASHBY.

A CHILD'S THOUGHT OF GOD.

BY MRS. ELIZABETH BARRETT BROWNING.

They say that God lives very high;
But, if you look above the pines,
You cannot see your God—and why?

And if you dig down in the mines,
You never see him in the gold,
Though from him all that glory shines.

God is so good. He wears a fold
Of heaven and earth across his face,
Like secrets kept for love untold.

But still I feel that his embrace
Slides down by thrills through all things made,
Through sight and sound of every place,

As if my tender mother laid
On my shut lids her kiss's pressure,
Half waking me at night, and said:
'Who kissed you through the dark, dear guesser?'

Nature imprints upon whate'er we see,
That has a heart, and life in it,—BE FREE!

ANOTHER CHAPTER OF SOUTHERN CRIMES AND ATROCITIES.

A Negro Chase.—The *Franklin Sun*, published at Winn, Va., in the parish of Franklin, furnishes full details of certain shocking occurrences which have recently created intense excitement among the people of that quarter. On the 11th ult., Wm. T. Pearce, a planter on Bayou Bœuff, was murdered by three of his negroes, named Brit, Josh and Qualk, and his body thrown upon the road. The discovery of the corpse and its mangled condition aroused inquiries, which led to the detection of the three negroes, and their committal to jail. After an imprisonment of some days, they succeeded in breaking their shackles, overpowering the keeper of the jail, and escaping, betaking themselves to a dense and almost impassable cypress cane-brake. The citizens pursued them during eight days with unwearied activity and vigilance. The first one captured was Brit, who, says the *Sun*, was severely lashed, and sent up to jail; and from the wounds of the dogs, the whipping, and the fatigue he underwent, he was half dead when he arrived, and died on Tuesday night. The *Sun* then continues as follows:

'The chase was renewed the next day, and Josh, who had been shot in the course of it, was taken, and died that night from the shot he had received, and the fatigue he had undergone.

'One more, and the chief and ringleader of the murderous gang was at large, and again the next day the severe and trying pursuit was continued with alacrity, and about ten o'clock, Qualk was taken. He only yielded when he could hold out no longer, and was completely exhausted when taken, and greatly bruised from brushes and cypress trees. The dogs, too, had bitten him severely. Such was his condition on Thursday morning, that the doctors thought it doubtful whether he could be carried to Winsboro' alive. Under these circumstances, the citizens, deeming an example necessary, determined on hanging him on the spot, and he was accordingly executed in the presence of a large concourse of people, white and black.

'Thus ended this tragedy, terrible from the beginning to the end. The excitement it gave rise to affected the whole community for a period of twelve days.'

Murders in Texas.—Late Texas papers report two cold-blooded murders in that State. W. D. Johnson, a justice of the peace, residing on Elm Creek, in Baxter county, went out to drive up some cattle; and his mule returning without him, search was made for him, when he was found in the prairie, dead, eighteen buck shot having traversed his body.

John Douglass, a planter, near Galveston, was murdered while in bed, by two of his slaves, one striking with an axe, and the other with a club. One of the negroes was arrested, when, upon close questioning, he divulged matters which implicated himself, his wife, and another negro in the murder, and all three were taken into custody. The woman then confessed that efforts had been made to poison the whole family; first with strychnine, and then a moccasin snake's head, beaten up and put into whisky with beef's gall, was administered. One of the men also made a full confession of the murder.

Terrible Tragedy.—The neighborhood of Providence, New Kent county, Va., was thrown into a state of great excitement last Saturday night, by the announcement of the startling fact that Mr. James Grant, son of Mrs. Cecilia Grant, had been murdered, while sitting with his mother and family at supper table. The murderer effected his diabolical purpose by shooting at and killing Mr. Grant through the window. The impression prevailed among the neighbors that the murder was perpetrated by one of Mrs. Grant's negroes. On the Sunday night previous, Miss Grant, the only sister of the deceased, was shot at through the door of the house, but not injured, her clothes breaking the force of the leaden missiles. Soon after the occurrence, she became so alarmed that she fled to a neighbor's, a distance of two miles, where she remained for several days. Mrs. Grant is in independent circumstances, and had but two children. About a month ago, her house was fired and burned, with the greater portion of its contents. Dark rumors are afloat as to the cause of the commission of these deeds, but we do not feel at liberty to give them publicity. So says the Richmond *South*.

Murders in Louisiana.—The Franklin *Sun* reports more cases of insubordination among the negro population of that parish than ever known before. We have already mentioned the murder of Mr. W. M. T. Pearce, a planter on the Bœuf Prairie. The *Sun* now records the murder of Mr. Thos. N. Hobbs, living on the Macon, by one of his own negroes, in a similar brutal manner:—

'Mr. H. found that his negro man, Abe, who had his legs cut off to the knees, which, being well padded, he walked on without difficulty, had done no picking that morning. He approached him in front, and was leaning a little over him, and in the act of strapping him behind, when the negro seized him by the collar. Mr. H. pulled out his knife, when the negro seized his arm, and, pulling it towards him, put the cuff of the sleeve into his mouth, and then succeeded in throwing him down. The knife falling, Abe picked it up, opened it, and at once commenced using it on his master. He first ripped his abdomen open, making a gash of eight or nine inches, cutting upwards towards the ribs. He then struck his victim in another part of the abdomen, and under each collar bone. Assistance coming up, the fiend was taken off his master, and secured. Mr. Hobbs was taken to his house, and lingered with his wounds eighteen hours, when he died. Abe was tried, found guilty, and hung.'

Beauty of Slavery and Slave Hunters.—A few weeks ago, three negroes—some dark, some brown—were wending their way, whence we know not—but on arriving at Nemaha City, on their way Northward, where they received their breakfasts, and informed our citizens that they were travelling up the Missouri river, and intended to cross it so soon as 'the land of freedom' made its appearance on the opposite side. Being overheard in these unsophisticated declarations, they were suspected of being slaves. This suspicion being communicated to some of the citizens of Brownville, five miles distant, was sufficient to arouse the chivalry and pro-slavery proclivities of a certain portion of the citizens there. In a short time, many knights were well equipped, sitting upon their horses—and—*mules*—gallantly rallying the people, in the name of the United States, by virtue of the 'Fugitive Slave Law,' and in the name of the Territory of Nebraska, by virtue of its discriminating laws as between negroes, mulattoes, and those negroes who have white faces; and, finally, the recruits were sufficiently formidable to give the requisite courage to the chivalric projectors of the laudable attack; and at it, pell-mell, with a huzza, the 'valiant sons of freedom' went.

SEQUEL.—One negro was shot through the right arm, by two white men, and captured, because he would not swim the Missouri river. The other two negroes shot Wm. Myers, and having killed him, and finding themselves surrounded—without the hope of escape, except by an extraordinary movement—unhitched, mounted, and rode off two of the enemies' horses. Neither the negroes nor the horses have been recovered.

The wounded negro was detained in jail in Nemaha county, at an expense of about $300, until our recent November term of the District Court, when, upon affidavit, his trial was transferred to Otoe county—and there, about a week ago, the poor negro, with one arm, was returned to his master without a trial.—*Nemaha City*, (*N. T.*) *Journal*

Shocking Murder by a Female Slave.—We take the following from the Washington *Star*:—

Yesterday afternoon, about 2 o'clock, a most shocking murder was committed upon the wife of Basil Hall, residing in Alexandria county, Va., about five miles from this city. According to her deposition, her husband was walking over his farm, and the rest of the whites of the family were at church, when a slave woman named Jenny, the property of Hall, put an armful of dry plank on the fire, when Mrs. Hall ordered her to take it off. She did so, but quickly put it on again. Mrs. Hall again ordered her to take it off. The negress then seized her, and forcing her head down between her (the assailant's) legs, backed her into the fire. Three times, according to Mrs. Hall's deposition, she managed to break loose from the fiend, who as often seized her, and placed her back on the fire. On the last occasion, her screams brought others of the family, negroes and her husband, to her rescue. Mrs. Hall died last night at midnight. The murdress, before committing her dreadful crime, took the precaution to send a small negro girl, who was in the room, to the spring for water. The negress, who has of course been committed to jail, denies the crime, alleging that her mistress fell into the fire. It is most fortunate for the ends of justice that Mrs. Hall survived sufficiently long to make an *ante-mortem* deposition. Hall tried to shoot the woman ere she was conveyed to prison, but was prevented from accomplishing his object. He and his family were considered by respectable persons in the neighborhood as being hard on servants: and, not long since, he had a portion of his farm buildings burned by some of his own servants.'

☞ A free mulatto boy, named Bill Mason, was killed near Port Tobacco, Va., a few days since, by a slave named Mat Butler. The crime was committed for the purpose of robbing the unfortunate boy of a few dollars which he had in his possession. Before Mason died, he gave information which is sufficient to convict Butler, if his testimony is received.

On Saturday night last, three of the slaves of Mr. Barston, residing in Bourbon County, Ky.—two men and a woman—left home, and made a bee-line for the Ohio River, intending to cross above Newport. Before leaving, the two men tried hard to persuade another man to join them, but he refused, and soon after the party had gone, that man informed his master of their escape. Mr. Barston and his son immediately started in pursuit, and overtook the party about eight miles from the homestead, and made an endeavor to stop their further progress.—As they came up to the slaves, one of them made a break for the woods, and escaped: the other struck Mr. Barston upon the shoulder with a club, which knocked him down, which act prompted the son of Mr. Barston to fire a pistol at the offender. Fortunately, the pistol shot did no harm, and the party surrendered, and were taken back. Mr. Barston is a good deal injured from the effects of the blow, and it is presumed he will not recover from it for a considerable length of time.—*Ky. News.*

Five Negroes to be Hung at Natchez.—Two interesting and long-continued trials of negroes for the murder of their overseers, were terminated at Natchez, Miss., on the 22d ult., by the conviction and sentence of the prisoners. The first murder was that of Duncan R. Skinner, overseer on Mrs. Clarissa Sharpe's plantation. Three negroes, Reuben, Henderson and Anderson, some time in May last, entered the room where the overseer was sleeping, and beat him to death. They then carried the body to the woods, and placed it at the root of a beech tree, throwing on the ground near the spot the dead man's gun and shot pouch. They also saddled his horse, led him to the spot, rode him over the corpse several times, and then turned him loose, to create the impression that the murdered man, while hunting, had been thrown and killed by the horse. To render this view of the case the more plausible, they wrung the dead man's neck till it was dislocated. The secret was kept for several weeks, until the perpetrators of the deed, no longer able to keep silent, let it out. Week before last, they were tried, convicted and sentenced to be hung on the 11th of December.

The other murder was that of T. W. McBride, overseer on the plantation of Mr. W. A. Foules. He was waylaid on the 7th of June last, a few weeks after the murder mentioned above, by three negroes, Reuben, Tom and John, while returning home from a visit on a neighboring plantation. The murderers pulled him from his horse, beat his brains out with a club, and sunk the corpse, weighted with a plowshare and the pea of a pair of scales, in a pond. Here it was discovered, and a clue obtained to the murderers, who have just been sentenced to be hung, with the exception of Reuben, who, on account of some informality, was allowed a new trial.

Murder by a Slave.—About 7 o'clock on Saturday morning last, Mr. James T. Ponts, living about twelve miles north of this place, and near Mt. Zion meeting-house, was murdered by a negro man, Joe, about eighteen years old, belonging to Mr. William Robinson. Mr. Ponts had Joe in his employ for the year, and on Friday had sent him to the woods to make rails. Returning that evening, he told Mr. P. he had made a certain number. Next morning, (Saturday,) he went to the woods with the negro, and found he had told him a falsehood as to the number, whereupon Mr. P. expressed his determination to chastise him. Nothing of the kind, however, was attempted at the time, and nothing more said about it, Mr. P. proceeded to assist the negro in splitting a large log, at which he was at work. After a time, he became fatigued, and sat down to rest. While in this position, the negro, picking his opportunity, struck Mr. P. on the head with the pole of the axe, knocking him down. In a short time he gave evidence of returning consciousness, whereupon the murderer gave him a second blow with the axe, killing him outright. He then placed the body upon Mr. P's saddle-horse, and took it a half mile distant into the woods, and threw it under some brush to conceal it. After this, he returned to his work. Mr. P. not returning at night, his family became uneasy, and some of the neighbors, suspecting foul play, at once arrested Joe, who next morning confessed the crime, and told where he had secreted the body. The murderer is now in our county jail, awaiting his trial, which, we suppose, will be very soon. His doom is certain.—*Missouri Statesman.*

Double Murder by a Slave.—The Portsmouth (Va.) *Transcript* has the following account of a shocking affair which occured in Gates County, N. C.:—

'On Monday afternoon, a negro man belonging to Mr. Seth Benton of North Carolina, who had been hired out to work on a railroad, was to have left Holy Neck, in Nansemond County, on that day, with a number of others, for the place of his labor; but on the departure of the gang, he managed to be left behind. Shorly after, he proceeded to the house of Mrs. Holland, a widow lady, whom he murdered. He then went toward the residence of Mr. Whitwell Jones, but meeting him a short distance from his house, killed him also, and with a large club, mangled his head in a shocking manner. He afterward made for the house of Mr. Uriah Rawls, where he would doubtless have destroyed a whole family, had they not been apprised of his coming. Mr. Rawls went out with a double-barreled gun, and as the negro approached, he fired, but the charge being of small shot, it did not stop him, and Mr. R. discharged the other barrel with no better effect.—The savage then pursued him, and was just upon his heels, when Mr. Rawls suddenly turned, and struck him a severe blow with the breech of the gun, which felled him to the ground apparently lifeless. He, however, revived in a short time, arose and ran across an adjoining field, when he discovered another woman, Mrs. Rowel, but she succeeded in making her escape from him. By this time, the alarm had spread through the neighborhood, and the negro was pursued by several persons well armed. He made for the swamp, and attempted to hide himself, but was finally overtaken and shot. The excitement created in all that region was intense. The news spread rapidly from house to house, and it was supposed that a general insurrection had commenced. Messengers were sent in various directions. The people turned out in large numbers, and repaired in haste to the several points where it was supposed their services might be needed.'

Murdered.—We learn that Mr. Fleming Pointer was found dead on the 8th instant, in the road near Mrs. Churchwell Allen's, in this county. He was murdered by some person unknown, the weapon used supposed to have been a knife. Coroner Dennis held an inquest, and a verdict was rendered according to the facts.—*Danville* (*Ala.*) *Banner*, *Dec.* 17.

Assault upon an Editor.—An assault with cane, dirk and revolver, was made last week upon the editor of the *Atlanta American*, by the Rev. Robert J. Cowart, the well-known ex-Attorney of the State Road. No serious damage ensued to either party.—*Memphis Bulletin.*

Murder in Caseyville, Ky.—The Evansville Journal of Monday, says a terrible tragedy occurred at Caseyville, Ky., on Friday night. A man by the name of Hall, who parted from his wife not long since, and who killed a man a few weeks ago in an encounter, met Dr. Taylor in the streets, and shot him, and the Doctor fleeing, pursued him into a store, and there stabbed him twice in the breast, and finished the diabolical deed by cutting his throat, and severing the jugular vein. Hall then escaped to his own house, barricaded the doors, armed himself, and defied the authorities to take him. At the last accounts, he was besieged in his house by the citizens, no one having the courage to attempt to take the desperate villain. Both of the two terrible homicides committed by Hall were prompted by jealousy. Dr. Thayer leaves a family, and a wife who expected to be confined on the day of the shocking death of her husband. The effect upon her was such as to endanger her life.

☞ Two brothers named Denson fought a duel at Waterloo, S. C., last week, and the younger one was killed.

A Death Scene in Mississippi.—The *Examiner* gives a thrilling account of the execution of Jefferson Gray, for shooting Robert Abernathy, in Pontotoc County, Mississippi:

With a general hurrah and shouting, the crowd marched their victim off immediately to the woods. About half a mile from the town of Red Land, they halted at a hickory tree, at the roadside, tied a rope around the prisoner's neck, and threw the other end of the rope over a limb of the tree.

They then gave him a few minutes to say his prayers, and speak what he had to say. He first called for a drink of water, which being given to him, he said, 'they had one end of the rope around his neck and the other over the limb, but, as there was a God in heaven and a hell below, he was innocent of the charge against him.' Some one then cried out, 'Hang him up; he is determined to die with a lie in his mouth.' A motion was made to swing him up, when he cried to hold on, and he would confess and tell the whole truth. A little time was given him. He then confessed that he shot Abernathy—that some difficulty had occurred between Abernathy, Jones and himself—that he went to Abernathy in the field, and attacked him on the subject.

Abernathy, having no gun, acknowledged himself in Gray's power—turned his back to him to walk off, when he shot him in the back. After he had fired the gun, Abernathy exclaimed, 'You have killed me, Gray, but I am going to heaven.' He further stated that no one else was implicated in the murder but himself; that his wife was a good woman, and he hoped she would be taken care of; that Abernathy was a good man, and he believed was gone to heaven; as for himself, he could see the flames of hell blazing at his feet like dry broom sage. He then prayed awhile, and called for some one to pray for him.

Whereupon Major Steel, by request of the company, prayed a very solemn and fervent prayer for the spiritual welfare of the prisoner, and for the sanction of Heaven upon their proceedings—the most respectful order and silence being observed by the crowd during the prayer. Some other remarks were then made by the prisoner, mingled with prayers, &c. He then called up the brothers present of the man he had murdered, and desired to shake hands and bid them farewell. They all—being three or four, we believe—came up, and gave him their hands.

Here, or during the intervals of these proceedings, a contribution was made up by the company present of $200, for the benefit of the prisoner's wife and child, who were about to be left a widow and an orphan. After which, the prisoner was mounted upon a horse, a handkerchief tied around his eyes, made to stand on his feet upon the horse, the rope tightened over the limb, the horse led out from under, and the unfortunate victim of the terrible vengeance of an outraged community left to swing and quiver between heaven and earth, as if unfit for either.

A Desperate Shooting Match in New Orleans—One of the Parties Severely Wounded.—The Jackson Railroad depot, just before the starting of the half past seven o'clock train this morning, was the theatre of an exciting and bloody shooting affray, between James H. Wingfield, formerly of this city, but now of St. Helena parish, and Wm. J. Logan, the proprietor of the Pelican Coffee Saloon, in St. Charles street. From an eye-witness of the affair, we have the following circumstances:—As usual at the arrival and starting of the cars, quite a number of persons were congregated around the depot.—Wingfield, who came to the city yesterday from Tangapahoe, was one of the crowd, for the purpose of returning home by the cars. Logan was talking with officer Newhouse, and asking him if he was the only officer on duty at the depot, when Wingfield came up and said to Logan, 'I understand you are looking for me.' Logan replied, 'Yes, d——n you, I am,' and immediately thrust his hand into his vest. Wingfield, following his example, put his hand behind him.

Both drew their revolvers, and commenced shooting simultaneously—the crowd scattering in affright, and giving the combatants a wide berth. Both succeeded in firing four or five times, running at each other while firing, and falling back and dodging the bullets when fired at. The Chief of Police, who happened to be near by when the firing commenced, ran in to interfere, but could not get hold of either until they had discharged every barrel of their revolvers, and came very near getting shot himself—one of the balls taking a button from his coat.

The last shot of Wingfield taking effect in the chin of Logan, the latter fell, when Col. Forno succeeded in arresting Wingfield. Logan was found to be wounded in four places—one ball striking him in the wrist, and going through his arm, another striking him in the leg near the ancle, another lodging in the fleshy part below the hip, and the last going through the chin, lodging somewhere about the throat.

At the time of going to press, Mr. Logan was still living, but lying at the Charity Hospital in a very critical condition.—*New Orleans Delta.*

A Most Brutal Outrage.—A few nights ago, some half a dozen inhuman rowdies entered the house of a Mr. Gibbs, who resides in East Liverpool, on the Ohio river, above Wellsville, and destroyed every article of furniture in the house. After this, they took Mr. Gibbs out of bed, tied him, and then took Mrs. Gibbs, and while a portion of them held her arms and choked her until she was nearly lifeless, the others proceeded to defile her person and otherwise abuse and insult her, and so on, until the most of them were guilty of the most heinous offence—next to murder—known to the laws of our State. Warrants were issued for three of the fiends incarnate—they being the ones Mrs. Gibbs was able to identify—and the officers of the law are now on the look-out for them.—*Wheeling* (*Va.*) *Intelligencer.*

Melancholy Affray.—We learn from an extra of the Brunswick Herald, dated 26th ult., that a difficulty occurred in that city between Jacob W. Moore and Carey W. Styles, in which the former was killed. It appears that the Legislature of Georgia had passed some laws of rather a stringent character bearing upon the municipal privileges of the citizens of Brunswick. Mr. Moore was a member from Glynn county, and Mr. Styles was a conservative candidate for Mayor of Brunswick. The latter called a public meeting to discuss the exciting topics of the day, at which Moore was present. Styles commenced his speech by denouncing the Legislative proceedings as fraudulent and dishonorable, to which Moore replied in very severe terms. The parties being in opposite ends of the room, called upon the audience to lower their heads, and then commenced simultaneously firing revolvers, which continued until Moore was shot through the body, and died in about an hour. Carey W. Styles is a native of Edgefield District, and was a sergeant in Captain Brooks's Company in the Mexican war.—*Charleston News.*

Fatal Affray.—An affray took place a few days since at the blacksmith shop of Mr. McInnis, in Chalmers street, between Amos Smith and John Riley, which resulted in the death of the latter. There had been a previous altercation, and upon the meeting of the parties a conflict ensued, Riley using a shoeing hammer, and Smith a shovel, with which a fatal wound was given on the left side of the head, resulting in almost instantaneous death of the former. An inquest was held by Coroner Kingman, and a verdict rendered that the deceased came to his death from the blow of a shovel in the hands of Amos Smith.—*Charleston Mercury.*

Several days since, Richard E. Stewart, a planter near Moscow, in Sumpter county, was missing, and could not be accounted for. He had no white family,—the overseer, quite a young man, and himself being the only white persons on the place. On Sunday, 11th ult., numerous persons throught the country assembled to hunt for the missing man.—One of the company had his attention drawn to one of the negroes from some circumstance, and he was ordered to show the body. He then promised to disclose, if they would protect him. He went and showed them where the body had been buried in a hole in a corn-field, and in hauling up the corn, the wagon had been run over the place so as to obliterate all appearances of a burial. Ten of the negroes are implicated, and with the overseer, are now in jail at Livingston. Five of these negroes say they murdered him about midnight, killing him with a mallet; then hauled him off in his wagon, and buried him; then took his horse and saddled him, and carried him to the back part of the farm, and there hitched him. The other five helped to bury him. The negroes implicated the overseer. A most horrid and fiendish murder, and the strong arm of the law must vindicate our lives, or we shall soon have no security. Mr. Stewart was well known in Mobile, was a clever man and a thrifty planter.—*Mobile Register.*

Fatal Affray in Arkansas.—West Point, White Co., Ark., Nov. 25, 1857.—On the morning of the 22d inst., the most fatal and hear-trending affray took place ever witnessed in this county. It appears that while Dr. C. S. Swan and his partner, Dr. C. C. Webb, were dining at Col. B. K. Rogers's, in this place, and with them their friend, Dr. G. W. Burney, Dr. Swan was informed of some one at the gate who wished to see him. He, according to request, went out to see what was wanting; the balance of the company, Drs. Webb and Burney, accompanying him. When arriving at the gate, they found, on horseback, Isaac Felsenthall and Mr. Hutchins. Mr. H. rode close to the fence, and handed Dr. Swan a letter from Mr. Travis, Professor and President of the Female Institute at Searcy. The character of the letter proved none other than friendly.

While Dr. Swan was engaged in reading, some words took place between Felsenthall and Dr. Webb, when Felsenthall gave Dr. W. the lie, and, immediately jumping from his horse, made a move as if to draw a weapon, when Dr. Swan and Burney jumped between them, saying, 'Gentlemen, no weapons,' when Felsenthall declared he 'had no weapons, and, d——n him, he was going to fight Dr. W., and fight him a fair fight.' They then came together, Dr. W. having but a small walking-cane, which he held in his left hand, and was about to drop it, when he saw Fensenthall drawing a pistol from the sleeve of his coat. The proximity was then so close, he saw his only chance was to strike with the cane, (that he was about to throw down,) to save his life. He struck with his stick, but it being too light to produce the desired effect, Dr. S. sprang to seize the pistol, but, alas! too late; he had shot Dr. W. in the left region of the abdomen, depositing two balls in the muscle of the right hip, near the surface. Dr. W. fell, mortally wounded.

Dr. S. immediately commenced the dressing of his wounds, while Dr. B. followed the black-hearted assassin, who ran to the house of R. K. Rogers, and seized a gun (that had been loaded with buckshot for a deer drive), to defy the friends of Dr. W., whom he had just shot, when Col. B. K. R. wrested the gun from him. Felsenthall then ran to the horse that Hutchins rode when they came, and mounting it, commenced making his escape, when Dr. Burney immediately appeared with the same gun, handing it to Dr. W., saying, 'You are now armed.' Dr. W. said, 'I am disabled; he has killed me: use it for me. Shoot him—and don't, for heaven's sake, let him escape—see, he is doing it.' Dr. B. leveled the gun, and fired. The murderer had rode but a hundred yards at full speed from the place of the affray, when three of the shot passed through his head and body, killing him instantly.

Many of the people of the town hastened to the place of the affray. Many of the Searcy people came down; great excitement prevailed. Some said they would be avenged, that they would take up arms and march against West Point for letting the Des Arc and Memphis boys kill their Dutchman. (Felsenthall.) Others remarked that it was a noble act on the part of Dr. J. W. Burney, and that he did no more than any true-hearted man would have done under the circumstances, and that they knew it was premeditated on the part of Fesenthall to have a difficulty with Dr. W., and took his method to bring it about.

The West Point people say that they know all the circumstances, and are warm friends of the three (Drs. S., W. and Burney), and will fight for them until the streets are drenched with blood. Dr. W. lived until the morning of the 24th.

Dr. W. was the son of G. W. Webb, and was born and raised in Bledsoe County, Tennessee. His corpse was taken by Dr. Swan to his parents.

Murders.—In St. Louis, on the 2d inst., a boy ten years of age, named John Conrad Heidenrich, was murdered by a boy about the same age, named Theodore Danjers. They had quarreled in regard to the possession of a basket of wood, when Danjers threw the other down, choaked him and pounded his face for several minutes—some young men standing by all the time laughing at the sport, which was only stopped by the mother of Heindenrich, who came along to find her child dead.

A man named Mairzy, living in Owensboro', Ky., recently killed his wife with a billet of wood, while in a drunken phrenzy. He was placed in a lock-up, and soon after, a man named Mulligan was placed in the same cell, without any commitment or other authority.* In the course of the night, Mulligan was released, and in the morning, Mairzy was found dead in the cell, he having been beaten to death by Mulligan. Suspicions of foul play were whispered, and an investigation was to be had.

☞ Three men were killed, in different affrays, at Louisville, Ky., on Christmas day. Their names were William Potter, who was shot by Frank Williams, son of Dr. Williams; Warner Sage, bar-keeper at the United States Hotel, killed with a slung-shot by Alexander Bolen, and Chas. Bull, who was stabbed by Isaac Duckwall.

The Wakulla (Florida) Times of the 14th ult., says that a gentleman residing at Attapulgus, Ga., recently received a large sum of money. He was soon afterwards obliged to leave home on business. On the evening of his departure, two negroes came to the house, and demanded of his wife to be shown where the money was, under a penalty of death. She complied, and they then demanded some supper, which the lady furnished them, putting, however, a quantity of strychnine into their coffee. In a few minutes they were both dead, and then it was ascertained that they were white men, and near neighbors, in disguise, who had been aware of her husband having received the money as before stated.

Desperate Affray with a Slave.—We learn from a correspondent in the vicinity, that Mr. Thomas H. Gaskins, residing near the mouth of the Great Wicomico river, was assaulted in a violent and desperate manner by a negro named Isaac, on the 19th ult., who was on a visit to his wife and child. Mr. G., after a long struggle with the fellow, was compelled to shoot him with his rifle, from the effect of which he died at about 7 o'clock on the same evening, at the house of Mrs. Olivia Cole, whither he was removed, and to whom he belonged. The affair took place in Northumberland county.—*Baltimore Sun.*

Dreadful Case of Shooting.—Recently, in Yorkville, there has been no little excitement growing out of a special informing agent, for the firm of Douglas & Co., the New York Commercial Agency, who, it is said, sent some reports that injured the reputation of a Mr. James Allen, Jr., a merchant of Yorkville. Long and warm correspondence grew out of this matter, and a few days since, Mr. James Allen, Sen., was about posting explanatory handbills of the affair, when the special agent, Mr. T. J. Bell, approached him, and desired him to desist; words arose, and Bell shot Mr. Allen on the spot with a double-barreled gun, killing him instantly. The greatest excitement prevails in Yorkville—so our informant says, who arrived in Columbia last night. Young Allen was, by the merest chance, prevented avenging the murder of his father, by immediately shooting the cold-blooded perpetrator of the dreadful deed. Bell is lodged in jail, and the authorities are commanding full power over the excited people.—*Columbia* (*S. C.*) *Times.*

Reference having been made to the order of assassins in the East Indies, known as Thugs, the New Orleans *Courier* says:

'At this very moment, in this very city, one or more bodies of men exist, precisely similar in action to these East Indian artists. They do not strangle with a rope—but they knock down with brass knuckles and slung-shots, cut with knives, and sometimes shoot with pistols. They are organized in some form or other, and bound together by some secret oath. The commission of a murder raises the Thug who commits it to a certain rank in the Order, and entitles him to certain rights and privileges beyond his fellows.

'This set of men—if men they can be called—now controls our City Government, and distributes the offices or the gifts of the city to its principal assassins. The policy of this body of men is the policy of our city authorities. All crimes of any magnitude are covered up, if possible, or slowly and unwillingly punished in the lightest possible manner, if concealment be out of the question. All persons who attempt to bring criminals to justice are threatened until they are terrified from their purpose, or are themselves murdered or disabled. Whenever one of the gang is put on his trial for one of the dastardly crimes some of them daily commit, the court is thronged with the vile faces of his fellow Thugs, who threaten court, jury, and witnesses, with being themselves 'thugged' at some future time, if they dare to do their duty to their country, and convict the criminal. We fear that, at the present moment, some of our judges are actually afraid to pass sentence in the most flagrant and notorious cases. The head of the City Government was originally elected to office contrary to the will of a majority of the voters of the city, by means of the terror exercised by the Thugs of New Orleans, in driving them from the polls. These Thugs now hold him in the hollow of their hand—make him do whatever they please. He is merely their clerk, for the purpose of recording their decrees. They openly parade the streets, and threaten the lives of those who dare to raise their voices against the present reign of terror.'

☞ Referring to the fearful state of things in Washington, at the last election, the *National Intelligencer* says:—

'While sitting in their homes, the sound of fire-arms discharged with murderous intent is daily and nightly heard in some section of the city; women are grossly insulted or assailed as they walk abroad; places of business are entered, and their keepers abused with impunity; men and boys carry knives, pistols and carbines of razeed muskets with impunity, for the purpose of menacing the peaceful; and ruffians, under cover of formal organizations as firemen, carry terror into any part of the city they choose to invade, or meet each other in deadly conflict, to the peril of the peace and safety of the whole city.'

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these PILLS are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

AS A FAMILY PHYSIC.

From Dr. E. W. Cartwright, of New Orleans.

"Your PILLS are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

FOR JAUNDICE AND ALL LIVER COMPLAINTS.

From Dr. Theodore Bell, of New York City.

"Not only are your PILLS admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of *bilious complaints* than any one remedy I can mention. I sincerely rejoice that we have at length a positive which is worthy the confidence of the profession and the people."

DYSPEPSIA — INDIGESTION.

From Dr. Henry J. Knox, of St. Louis.

"The PILLS you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of *dyspepsia* and *indigestion* with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

DYSENTERY — DIARRHŒA — RELAX.

From Dr. J. G. Green, of Chicago.

"Your PILLS have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for *bilious dysentery* and *diarrhœa*. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

INTERNAL OBSTRUCTION—WORMS—SUPPRESSION.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your PILLS, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

CONSTIPATION — COSTIVENESS.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your PILLS for the cure of *costiveness*. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe *costiveness* to originate in the liver, but your PILLS act on that organ and cure the disease."

IMPURITIES OF THE BLOOD — SCROFULA — ERYSI